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THE  
STUDENT-PREACHER:

BEING A

MEMOIR WITH DISCOURSES

OF

DANIEL JOHNSON GLAZIER.

BY

ROBERT TURNBULL.

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T H E

## STUDENT-PREACHER.

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It will be difficult for the writer of the following brief memoir to convey, to strangers, an adequate idea of the charm of appearance, character and manner of his young friend and brother, whose sudden decease has awakened so deep a sympathy among all who knew him. He was tenderly loved by his intimate friends. Perhaps they were too blind to his faults, and dwelt too exclusively upon his virtues. But the more they knew him, the more they loved him. Even his imperfections gave a deeper interest to his high qualities. They were just of that character to awaken the profoundest sympathy. In fact, they were the ebullitions and exaggerations of a quick and generous nature. His death, too, has thrown

his faults into shadow; and brought into prominent view all his noble and beautiful traits. Of generous disposition, and lofty aims; pure in life, and dignified in deportment; with a fine form, and gleaming eye; a voice of music, whose tones thrilled the heart; a vigorous intellect highly cultivated, a sensibility strong and delicate, and a heart all aglow with the love of nature and of God, he was preparing for the holy work of the Christian ministry. And just as he was ready for the noble service,—just as he had accepted a call to the pastoral care of a church, which had conceived for him the highest esteem and affection, he was cut down; like some noble tree, with its fresh, green leaves and golden fruit in the very heart of the garden. But the spot where he fell is hallowed. The very air is fragrant with his memory. It seems a duty to perpetuate his influence. Brief as was his life, it was not in vain. Unspeakable good has already come of it. His friends have gained a deeper sense of the value of religion, a nearer view of “the better land.” Some of them have found it the means of a new spiritual life. The few sermons he preached pro-

duced a deep impression. They are full of the spirit of Christ, and may yet be the means of greater and more permanent usefulness. In this hope some of them are given to the public, accompanied by the following sketches and memorials.

DANIEL JOHNSON GLAZIER was born on the 11th of April, 1828, in Willington, a quiet village, hidden among the rocky hills of Connecticut. His parents were greatly esteemed among their neighbors and friends, for their good sense, piety, and integrity of character. They were members of the Baptist church in Willington, and adorned their profession by "a well-ordered life." Both of them died in early life. His mother was a woman of fine sensibilities, and impressed something of her own beautiful image upon her children. She was intelligent and amiable, and tenderly attached to her family and friends, and to the church of Christ. His father must have possessed more than ordinary force of character. His death, which occurred suddenly, after a very brief illness, when he was only thirty-two years of age, was yet peculiarly triumphant.

"Of his relatives," says a brief obituary notice of him, which appeared at the time, in the Christian Secretary, "he took a most tender farewell. His weeping wife and little children seemed to lay near his heart. To them he gave the counsels of a dying husband and father, and cheerfully committed them to the care and protection of that God in whom he had trusted. He frequently spoke of the glorious views which he had of the heavenly world. To the inquiries of his friends in regard to the state of his mind from time to time, he would reply, 'My prospects are bright and clear. My hope is in the Saviour, and my trust is in God. I have nothing to fear, and nothing to lament, only that I have not lived more devotedly to the service of my Redeemer.' Just before his death, and after a season of great bodily distress, on being asked how it was with him, he replied, in a low voice, 'I have got all over it now. I am in the happy land!'"

The death of his mother, who survived her husband about fifteen years, was equally calm and holy. Thus, our young friend, amid all the bereavements and trials of life, from which,

at times, he suffered so keenly, like Cowper, in similar circumstances, could "boast" himself

"The son of parents passed into the skies."

His grandfather, Daniel Glazier, Esq., assumed the care of the orphan children. They could have found no better guardian, no better home. Daniel, who was warmly attached to this excellent and venerable man, ever spoke of him in terms of affectionate endearment. His attachment was fully reciprocated; and as his grandfather perceived in him indications of energy and talent, he resolved to spare no expense in his education. He was a sensitive, warm hearted boy, with some obvious faults, like most other boys of his age, and especially a quick and somewhat violent temper. Completely superior to everything like unkindness, his sensitive organization exposed him to sudden and lively emotions. But he was always honest and open hearted; and, in fact, prided himself, even when a boy, in doing everything frankly and fairly. On one occasion he had felt himself aggrieved by one of his young friends; but would not inflict the deserved

chastisement till a relative of the boy appeared, in whose presence he administered one or two hearty kicks. In subsequent life he had a habit of "speaking his mind" a little too freely, sometimes, for the comfort of those "given to shams." He deeply regretted his too great sensitiveness of temper, and never failed, when he found he had wounded the feelings of a friend, to take the earliest opportunity of making some ample explanation or generous apology. Mellowed and subdued by religion, this quickness of temper had nearly disappeared, or rather, had assumed its proper place, as a repellant of every thing sordid and wrong. We mention it now, because it reveals his natural bent. His constitutional temperament was what is sometimes styled "nervous," as it possessed great delicacy and vigor, not unmixed with irritability. He belonged, in fact, to the race of the poets, having something of the refinement, sensibility, aspiration, and inspiration of that *irratabile genus*. Hence, also, his occasional melancholy, his profound dissatisfaction with himself, his passion for the ideal, his longing for perfection.

Still, as a boy, he was vivacious and fond of fun, generally sportive, and at times, hilarious. A vein of quiet humor ran through his conversation, giving it, at times, an inexpressible charm. A little shy with strangers, and apparently grave beyond his years, he was marvellously free and agreeable with his intimate friends. His lively talk and hearty laugh indicated the natural vigor and freshness of his feelings. As a boy, he was remarkably fine looking, with the lively aspect and ruddy glow of health. In after years he complained of frequent indisposition. His nervous system, at times, seemed to act with too great violence. Always handsome, he looked a little languid and careworn, and complained of depression of spirits. His friends hoped this would pass off in due time, and, indeed, it was yielding rapidly to the mild influence of religion. Yet some who know him felt that he was scarcely fit for earth. Manly as he was in all his feelings, and anxious to battle with the stern realities of life, they feel now, that his true home lay far away in some higher sphere.

But a finer, manlier little fellow never went

to school. He made good progress in his studies, and after gaining all the instruction he could in his native village, he was sent to Hartford, to gain experience in his uncle's store. It was a question whether he should devote himself to business, or to some professional employment. At any rate, it was thought best he should gain some knowledge of practical affairs, and fit himself for future usefulness. This, indeed, was not his true sphere; still it was a benefit to him in many respects. In due time, however, his grandfather, who hoped that some day Daniel might be truly converted, and devote himself to the work of the Christian ministry, gave him permission to enter the Connecticut Literary Institution, at Suffield, where he secured, in a high degree, the esteem of his teachers, by the excellence of his deportment, and the vigorous prosecution of his studies. His fellow students were warmly attached to him. They loved his frank and generous manner, his high spirit, and noble aims. Well does the writer remember that bright summer anniversary, when Daniel, with a group of as interesting young men as ever graduated from such

an institution, spoke his oration, with a dignity, energy, and enthusiasm, which took his friends by surprise. His fine bearing, bright countenance and beaming eye, lent a peculiar fascination to his address, which he spoke with a precision, freedom and power quite unusual in one so young. The impression which he made upon his intimate associates may be learned from the following letter, written by a congenial friend and fellow student, now engaged in the active business of life.

"HARTFORD, April 20, 1855.

"MY DEAR PASTOR:—For such I love to regard you, although it is my lot to listen less frequently to you, than to teachings from strangers' lips.

"I did not count the cost when I gave you my promise to furnish you with some reminiscences of our dear friend Glazier. My feelings control my thoughts, and associations of sorrow shroud every memory. It is not for *him* that I am sad. For him, whose spirit, touched by divine love, panting beneath the load of earthly infirmity, 'ached for its heavenly home;' for him, ransomed from the cap-

tivity to evil, whose chains we still bear; for him, who knows now what we can only dimly imagine, how fathomless the joy of sinless and immortal life; I am glad for him.

"But for myself, without him, I am sad. Men go veiled through life. We know the *names* of those we meet in daily traffic; but the *men* we know not. *He* was one of whom I could say, he knows me; and when I think, that while I may press my way any whither duty calls in life, my eyes shall seek him in vain; when I reflect, that his delicate sympathy must be remembered among my lost treasures, I feel as a stranger, and poor. It is a blessed thing, that whatever of pure friendship we are permitted to enjoy on earth, is never lost; it becomes immortal when the objects of it become clothed with immortality. It is subject to no earthly vicissitude: neither change nor diminution. Herein is the memory's most sweet ministry.

\* \* \* \* \*

"I first became acquainted with Daniel at Suffield. Then the 'mantle of his destiny' did not seem to have settled upon him. He spoke of trade as the occupation of his future.

But suddenly, to the apprehension of his associates, his mind was aroused to a new activity; a loftier ambition inspired him. He commenced a course of assiduous practice, which rapidly developed the graces of a rare elocutionary power. I seem to hear now the tones of his manly voice, as, alone in his room, he yielded himself, with ever increasing ardor, to his favorite study. He possessed rare power of imitation; and it was frequently brought into requisition for the amusement of his fellows. He would personify what is termed ‘Yankee character’ in a manner rarely surpassed. It was said of him, that he would attain eminence as an actor, were he to seek it. His fellow-students commonly regarded his future as that of a lawyer; but there were, I think, secret whisperings within his own breast of a higher calling; and there were those of his friends who even then considered the pulpit his destined sphere of labor.

“One occasion is particularly mentioned, when, assuming the character of the Preacher, he pronounced a sermon, (by whom written it is not now recollected,) and so successfully was the part sustained, that a friend said of

him, ‘He will do that in earnest some day, which he now has done thoughtlessly.’

“As it is true, that the orator, like the poet, *nascitur, non fit*, it is not strange that he came, very soon, to be regarded as ‘the best speaker at the Institution,—a reputation which he sustained at college. For peculiar reasons I watched his progress in this respect with great satisfaction, and a feeling akin to fraternal pride. How great my hopes were for him, it is needless to say;—they are withered now, for they were earthly! His tongue has learned a loftier service!

“With the facts incident to his conversion, and his subsequent determination to enter the ministry, you are, doubtless, better acquainted than myself. My recollections of this period of his history are full of interest to me, although they are of a nature which would, perhaps, render them uninteresting to those less intimately acquainted with Daniel than it was my happiness to be.

“What appeared to others to be his characteristics, I cannot tell; to me he was a sincere and truthful friend; an agreeable companion, of keen wit and inexhaustible humor;

intelligent and refined. He abhorred shams and those miserable ‘expediences,’ which so dwarf manly development. He cherished lofty ideals. He never permitted that devil ‘public conscience,’ so called, to guide his action. As a Christian, he acknowledged no formula, seeking to compel unquestioning assent; but most earnestly did he seek instruction from the ‘Great Teacher,’ in the truths which his word was designed to convey.

“I loved him, chiefly, for his quick and delicate sympathy with that ‘inner life,’ which is our best and truest life; and for this, his rare gift, now lost, it is a privilege to be sad.

“I am conscious that I have very imperfectly fulfilled my promise to you; but I offer what is written, simply as a manifestation of my desire to accede to your request.

“Yours, sincerely,

“H. E. ROBINS.

“REV. ROBT. TURNBULL, D.D.”

After leaving Suffield, our young friend became a student in Brown University, and passed honorably through the usual course of

studies in that Institution. His attainments in classical and mathematical studies were respectable, though not particularly distinguished. His mind was powerfully attracted to English literature, rhetoric, mental and moral philosophy. By his assiduity, good conduct, and success in his studies, he gained the respect and affection of the professors and president, who have, in various ways, testified their approbation of his character and worth. He attracted, especially, the attention of Professor Gammell, at that time the teacher of rhetoric, and now that of history and political economy. This amiable and accomplished gentleman saw in him the germs of eminent success as a public speaker, and took a lively interest in his success. Our readers, therefore, will peruse with interest the following admirable letter from his pen.

“PROVIDENCE, April 27, 1855.

“MY DEAR SIR:—I take great pleasure in communicating to you such recollections and impressions as I still retain of our young friend, Mr. Daniel Johnson Glazier, whose recent death has brought sorrow to so large a

circle of friends. My acquaintance with him, I ought, however, to state, was limited to the last three years of his residence in college, and was withal restricted very nearly to the relations of instructor and pupil, which we then sustained to each other. Since his graduation—the period most interesting, perhaps, in his whole personal history—I have met him but seldom, and only for very brief intervals.

“Mr. Glazier graduated at Brown University, with the class of 1851; while in college, was under my instruction in rhetoric, general history, and other kindred studies. From some circumstances connected with his personal history at the time, I contracted and continued with him an acquaintance, somewhat more familiar and intimate than usually arises between undergraduates and officers of instruction. There were at this time qualities in his character and mind that awakened in me an unusual interest. His person was of medium stature, of good proportions, and his manners, though among strangers he may have appeared retiring and shy, among his familiar acquaintances, were open, frank, and engaging.

They were the natural and unequivocal expression of an independent and manly spirit, which was free from meanness and distrust, and delighted in what is noble and generous. During a large part of his college residence, he was afflicted with a chronic determination of blood to the brain, which often became so violent and depressing, as to require the entire suspension of his studies, and almost to destroy his hope of being able to prosecute his education. But the manner in which he struggled with this most dispiriting and enervating malady, evinced the fortitude and energy which belonged to his nature. It was his persevering aspiration to secure for himself a liberal intellectual culture, that alone conducted him to the end of his collegiate course, in circumstances which would have dismayed most other young men of his age. He, however, steadily pursued the end he had in view, and graduated with honorable rank, and with an intellectual training which promised to secure for him wide usefulness, and early reputation.

"Of the native power of his mind, I had no means of forming an estimate, save such as

were presented in the college exercises, which he performed under my direction. These always gave evidence of a mind liberally, and, as it seemed to me, harmoniously endowed, and, withal, filled with high and worthy aspirations. He had no exclusive bias in any one direction, and was wholly free from contempt for particular departments of knowledge, for which he had no special aptitude himself. He appreciated the various branches of learning which he was required to pursue, as means of a complete intellectual culture, though for certain studies he had a much stronger relish than for others. The malady with which he was afflicted often rendered him wholly unable to read a book, or even to fix his attention upon any subject of thought; yet the manner in which he acquitted himself when free from such visitations, indicated that he was fully equal to the successful prosecution of any—even the most difficult—of the studies embraced in the collegiate course. For some of them his aptitude was quite unusual; his success in their prosecution was of a high order. Among the subjects of study to which he gave his attention while in college, his preferences

were, unquestionably, for literature rather than for exact science, and his strongest tastes were for moral rather than for physical truth.

"As a student, the highest success which he achieved, was undoubtedly to be found in his public exercises of speaking and writing. A natural taste, cultivated by select and careful English reading; an ear attuned to harmony and propriety of expression; a voice of rich and varied tones, and a manner, dignified, simple, and attractive; all combined to qualify him for eminent success in wielding that noblest form of human power,—the power of the public speaker. It was in this class of efforts,—so intimately connected with the usefulness of a Christian minister,—that I anticipated for him a degree of excellence, far above what is now usually attained, or even aspired to in the pulpit. While in the prosecution of other studies, he was always earnest and diligent; in this he appeared to be more than usually ambitious. His thoughts thus presented were just and correct, as well as generous and inspiring; and his exercises in college declamation never failed to awaken the interest of his academic auditory.

"Of his religious principles and spirit at this period of his life, I know little or nothing. I think he had not then become connected with any church, and did not class himself with religious men. He was, however, as I recollect observing, a regular attendant at public worship, as well as at the morning and evening exercises of the college chapel; and in his daily life, was always careful and exemplary. A high sense of honor characterized all his intercourse with others, and shone forth, as the occasion required, in every exhibition of his character which I had an opportunity to witness. His life, thus passing amid the seclusion and quiet of college studies, indicated a moral nature composed of fine elements, harmoniously combined, and gave to those who knew him well, high promise of a progressive culture and growth, and of a career of usefulness and honor. This promise, I think, had grown stronger and stronger with each year of his subsequent course, and was made especially sure by the decided religious faith, in which his mind became established soon after his departure from college. But of these later years of his life, I must leave

those to write who were associated with him in his daily pursuits, and shared with him the hopes and plans which he had formed for the future. It is only as he appeared to me in the restricted and private relations of an undergraduate scholar, that I recall his amiable character, and the force of his interesting mind; it is only the impressions I then received, that I have attempted to communicate to you, who knew him at a later period, and in quite different relations. I regret that these impressions are not more adequate to his entire character; yet, such as they are, they link his name in my own mind, with the hopes and sentiments which an instructor most delights to associate with the memory of a pupil. In his early and sudden death, many of these hopes, lately so widely indulged in by all who knew and loved him, have been sadly blighted. His life ended with the period of promise: it had only reached, but had not entered, the period of actual performance. Its budding and blossoming were beautiful; but ere the season of fruit had come, it has been cut off forever, by the early frosts of death.

“With sincere sympathy for all those whose

hopes have been blighted, by the premature departure of this estimable young man,

“I remain, my dear sir,

“Very respectfully and truly yours,

“W. GAMMELL.

“REV. DR. TURNBULL.”

A few of Mr. Glazier's letters, written in all the confidence of friendship, and intended for no eyes but those to whom they were addressed, have come into our hands. He had great aversion to this species of composition; and imagined that his letters were “miserably” written. Nevertheless, unstudied as they are, they possess some excellent qualities, and give a pleasing insight into his character and ways. His estimate of college life, his diligence in the prosecution of his studies, and his high aspirations, appear in the following, written while at Brown University. They gave some discovery, also, of his moral feelings, and his occasional, perhaps frequent, convictions upon the great subject of the soul's immortal destiny.

" BROWN UNIVERSITY, Nov. 26, 1848.

"**M**Y DEAR GRANDPARENTS:—Judging from the number of letters I have received from home this term that you are anxious to hear from me, I have seated myself for the purpose of gratifying that desire. I suppose that allowance should be made for you on the score of age and the infirmities thereof. I can conceive that it makes a great difference in respect to one's inclination to write. Time, which changes all things, in its noiseless flight, has covered your heads with the whitened locks of age, and decrepitude is fastening itself upon you. Hence it is that you write no oftener. I confess that my letters have not been too frequent, but you must make some allowance for me also. My health has been as good as usual thus far this term. I have had no sickness of any account; although I do not feel so strong and active as I could wish. Time passes off very rapidly—a pretty good sign that my time is occupied. My studies are not as hard as at the beginning of the term. But still they demand much time. I sometimes get tired out, and wish I was through with

them. But my better genius cheers me on, tells me that nothing is worth having that is not worth working for, and that there is no excellence without great labor. Yet there is much pleasure in literary labor. We learn something daily; some new truth is discovered, some new field of thought is opened; and more than all, the angel Hope points us to the future where we shall reap our reward. If we never reach the temple of fame, education will smooth our pathway through manhood, cheer and comfort us in old age, and if rightly directed, help us to lay hold on eternal life. In comparison with the blessings and pleasures derived from education, untold wealth is utterly paltry.

"I like college life. It is a miniature world. Students are a peculiar set of beings. Some people think that they are lazy, roughish fellows. Doubtless some of them are lazy, and some of them are roughish; but this is by no means the case with all. We are separated from the world, and live by ourselves. We have common interests, are bound together by a common brother-

- hood. We are all striving for the same great end; we have our pleasures in common, and envy not those who pass their time in the gay society of the world.

"I have had an opportunity lately of hearing several distinguished men speak this term. Mr. Gough lectured here a few weeks since in his usual interesting manner. I also listened for over two hours, a fortnight ago, to a speech from Daniel Webster. His subject was the Constitution of the United States. More than 1700 persons were present. He is rightly called "the godlike." He is the most noble appearing man I ever saw, and when he speaks, there are no sleepy hearers.

\* \* \* \* \*

"The term will close in about three weeks, but as I have decided to take that school, I shall not be at home till next spring. I should like to be at home Thanksgiving, but cannot. Please give my love to all friends, and write when it is convenient.

"Your affectionate grandson,

"D. J. GLAZIER."

"WILLINGTON, SUNDAY EVE, April 15, 1849.

"ESTEEMED COUSIN AND FRIEND :— For some hour or more I have been holding communion with myself. Scenes in my past life, and those with whom I have been connected, have been passing before me. I am somewhat inclined to reflection. As I take but little interest in the common topics of conversation here, I rely almost entirely upon good books, and thought for profit and pleasure. Besides, Sabbath evening is a time eminently adapted for contemplation and reverie. Its peaceful quiet creates a corresponding feeling in the breast of every one who is not entirely absorbed in business, in the pleasures or the vanities of the world. All selfish and sordid thoughts are banished, all low and trifling objects are forgotten. The spiritual and immortal part of our nature is awakened. The mind dwells upon the glories of the celestial world, and the boundless goodness of the great author of our existence. It o'erleaps the narrow boundaries of time, and loses itself in the limitless expanse of eternity. Then, too, memory and affection throw around us their

potent charm, call up the cherished forms of friends now living, and of those who after 'life's fitful fever' sleep in the peaceful grave. How strong is memory! How lasting is affection!

"But I digress. While I was musing on the past, my thoughts very naturally recurred to you. I say *naturally*, because I can ever cherish you as a friend. Though when I lived in your family I was wild and wayward, I had a heart susceptible to such kindness as I always received from you. Though by nature passionate and 'high-strung,' I can never forget a friend. Nor is it generally the case that the warmest heart beats under a cool and placid exterior. I have known men who never showed anger and always wore a smiling countenance. People praised them for the *evenness* of their temper, loved them for their gentleness, while in the end they proved the veriest hypocrites and blackest villains. There are of course honorable exceptions; but when I see a man who is excessively pleasant and agreeable, and assents to every opinion I advance, I suspect that man. No; give me the man who is

quick to feel an injury and who dares resent it. Such a person will feel a kindness just as quickly. The kind interest which you and your husband have manifested in my welfare has not escaped my attention, and has not failed to deepen my friendship for you.

"Perhaps you will inquire 'why have you not written before?' A very natural question certainly. Last Thanksgiving day I sat down and wrote you a long letter, spent all the forenoon on it, and laid it in my desk intending to send it the next day. But I received a letter from home from which I learned that you were very sick, therefore I did not send it. The week after, I went out to teach school for a few weeks, and when I returned to college I was somewhat behind my class, and consequently my time was employed in my studies. I had a very pleasant school, indeed, and I was proud of my scholars. I taught the highest English branches and Latin; and it was called the model school. You, perhaps, smile at the thought of my appearance in the school room, and wonder if I kept *cool!* But I can assure you my manner was *very dignified*,

and that one glance of my old squint eye was enough to make the boldest rogue tremble!\* Moreover, I lived on the fat of the land, &c. In fine, I passed a very pleasant time, but the most pleasant part of it after all (not an unnatural feeling for a poor student) was the 'tin' that rattled in my pocket. But I had not more than fairly got into town before it was all gone. If any young man has got a surplus of money, let him go to Brown University and he will not be troubled with it long. But though it takes away our cash, I trust it gives us that which will be of more importance to us. I am not one of that class who bow down to a god of gold, nor do I believe that man's whole energies should be employed in heaping up wealth. It has no intrinsic value in itself, and is valuable only for the good that can be obtained by it. Besides, a mind well disciplined and stored with information drawn

\* Mr. Glazier here facetiously refers to a characteristic expression of his eye. Though remarkably fine looking he had a peculiar, half squinting, side glance of the eyes, expressive sometimes of one feeling, and sometimes of another. It was roguish, indignant, and affectionate by turns. All his friends will remember it.

from the history of the past, has a greater source of happiness, and one, too, of which neither the fraud nor treachery of the world can deprive him. It is his own so long as life and reason shall last. Such a man, too, takes a wider range of thought, and better comprehends the true end of man's existence.

"The present all absorbing subject appears to be 'the gold mines of California;' nothing is heard of in the streets but the 'placers,' the 'El-Dorado,' and the 'golden sand-dust.' The brains of old and young seem to be turned with the idea, and thousands eagerly leave home and friends and all the endearments of domestic life, crowd into a filthy ship, dare the dangers of a perilous sea, starvation, the murderous knife of the prowling robber, and death itself, in the doubtful expectation of collecting a heap of yellow dust. I have had no interest in this excitement. History informs me that the gold fever is no new disease. Thousands of the youth and nobility of Spain lost their lives in searching for this precious metal in the

very same region where so many of our countrymen have gone.

"My studies the present year are much harder than those of the last. Students at Brown have very little time for disturbing the peace of society as they do at \_\_\_\_\_. No young man can continue here whose conduct is not gentlemanly, and who is not of industrious and scholarlike habits. Providence, too, is a fine place to live in, with good society and good local advantages. Perhaps students are a somewhat favored class, but certainly they are respected more in Providence than in any other place I know of. I enjoy college life much; time flies swiftly and pleasantly by. Though somewhat secluded from the world, we have pleasures of a superior kind. Mind comes in contact with mind, the treasures of Literature and Science are within our reach, and the consciousness of preparing ourselves to act well our part in the great drama of life, lightens our labor and cheers us on.

"I have been at home about a fortnight. I eat much, sleep long, and work a little.

The friends in W. are all well. Rather a dull place for business or amusement, but excellent to rusticate in. I don't know what may happen, but it is my opinion that I shan't spend six years in study, in order to dig these stones, or sell six cents worth of tea, and take pay in paper rags.

\* \* \* \* \*

"I was twenty-one years old last Thursday — am a *man*, and for the rest of my life mean to act *like a man*. I shall soon be cast upon the great ocean of life to guide my own course over its conflicting elements. Whether my bark will glide safely over its waters into the haven of success, or be wrecked on the rocks of temptation, or shattered by the blasts of adversity, is for the future to determine.

"I intend to return by the way of Hartford and to make you a visit. You must pardon the mechanical execution of this letter, and believe me

Your friend and cousin,  
D. J. GLAZIER.

"BROWN UNIVERSITY, Oct. 3, 1850.

"MY DEAR FRIEND AND COZ.:—I have a few leisure moments this evening, and know not how to employ them better than in writing a few lines to one of my earliest and best friends. I am aware, that in the changes continually going on in the world of matter and of mind, individuals may also change. But there are incidents in the life of almost every one which have given a cast to their character; and there are memories, too, that cluster around us, amid all the changes through which we pass. In many things I trust I am changed since the days of my boyhood. But in one thing I am not. I still look back to the many little acts of kindness from those I lived with, and often are thoughts of you present to my mind. It was so to-night, and, acting upon their suggestion, I took pen and paper, and began this epistle.

"Of course I must first speak of *Ego*, that is, myself. Well, I am as well in health as usual; (a little tautology; but never mind,) and though I have some trouble with the headache, manage to do justice to my studies. I have enough to do, I assure you; and, for the

last four weeks, I never worked harder in my life. You may be disposed to question whether study is hard work. If you don't believe it, just *try* it. Just take up intellectual philosophy, lectures on history and German, and get a long lesson in each every day; and mind you get it *thoroughly*. Write an essay once a week, on some subject connected with mental philosophy, and be sure to have it *logical*; and once in two weeks on an historical subject, and adorn it with the flowers of rhetoric; and a speech once in four weeks, (one that will 'take'). I say, do all this, and if you don't call it work, I will say, you are made of sterner stuff than I am. All that I have enumerated I am required to do. Hard though it is, mind you, I do not complain. 'What thy *head* finds to do, do it with thy might,' is my motto. ('Hands' it is, I believe, in the Bible; but *head* is more applicable to my case just now.) I look beyond, and take courage. But enough of this.

"I am now, you know, on my last year at college; and, as I look back, I can hardly believe that I have spent three years here. But so it is. There is something solemn in the

thought. How have I improved them? Am I better prepared to act my part in the world's theatre? In short, am I better prepared to live as an intelligent being; and, more than all, as a being responsible to an Almighty Creator? I could hope I am; and yet I am too sensible of a disregard, or, rather, not a sufficient regard, for my most important interests. Surrounded, as I am, by the glittering enticements of a worldly ambition, I too much neglect the still, small voice of the monitor within. There are times, though, when I think, how insignificant are all worldly honors, in comparison with the honors that await the pious soul hereafter. I think much upon religious topics; but the great trouble is, I cannot act! If I could suddenly be changed into a Christian, I would give worlds were they mine. But that I believe to be impossible. Each one of us has his own part of the work to do, which none else can do.

"But I did not intend to wander into such reflections, and I will change the subject."

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Mr. Glazier graduated, as stated by Professor Gammell, with the class of 1851, a class of unusual distinction and promise. We happened to be present on the occasion, and, as at Suffield a few years before, had the pleasure of listening to his interesting address. Though not the first scholar, or perhaps at that time, the most finished writer of his class, he was considered the best speaker. He spoke on that occasion with a noble dignity and enthusiasm; and when he closed, the house rang with prolonged applause. Grave and learned men, where we were sitting, clapped their hands with delight, and, in whispered conversation, predicted his future eminence. Ah, little did we think, that those flashing eyes were so soon to be quenched in death, and that attractive form to be laid in the grave!

A year or two after, Daniel came to the city of Hartford, and entered the office of the Honorable Thomas H. Perkins, for the purpose of studying law. He was resolved to profit by his opportunities, and, if possible, attain distinction in this noble profession; yet the study was not in all respects congenial;

for his eager, poetical spirit was perpetually wandering beyond the dominion of forms and precedents. The great principles of law, founded, as it is, on the idea of right, attracted his admiration; but the details of the office, and the dry study of cases, oppressed his mind. Still he was resolved to do his best in the sphere he had chosen, and fit himself for a course of honor and usefulness. High tempered and ambitious, and not yet subdued by the Spirit of God, he indulged in the loftiest expectations, and was determined, if possible, to realize them. But God was preparing him for another sphere. He became dissatisfied and restless. The high cravings of his immortal nature were not met. He had not found his place, or his work. Nay, more, he had not found his God. Though piously educated, and of good moral character, he had not made "heart work" of religion. Christianity, as a deeper life of the soul, was yet unknown to him. He acknowledged its high claims; but did not feel its transforming power. To penitence and prayer, divine fellowship and worship, he was an utter stranger. But of all this he was only

partially conscious. It had not greatly occupied his attention. He had been busy with his studies, and now he was fully occupied with his new plans for life. He would work hard, acquire distinction, win the applause of men, and occupy some post of honor and influence in society. This engrossed his mind, this filled his vision.

But he gradually came to the knowledge of the fact, that in all this he was supremely selfish. By glimpses and flashes, so to speak, the startling truth broke in upon his mind. The impression, however, at first was feeble and imperfect. It was only sufficient to produce a sense of want, an uneasiness and hunger of the spirit.

On the Sabbath his attention was turned to the "one thing needful,"—the claims of God and the soul. For a time, however, he tried to persuade himself, that he was not only moral, but religious—in his way. At any rate, he did not feel the need of pardoning mercy, and regenerating grace. He had gradually acquired the notion, that Christ was little more than a sacred teacher, and that all the soul needed for immortality was, to follow

the dictates of natural integrity and honor, somewhat elevated by the genius and teachings of Christianity. The Gospel, as a remedial or redemptive system, was pressed upon his attention; but he would not receive it, he could not receive it; and, although educated among Christians and Baptists, the idea of being "converted" and "baptized" was peculiarly obnoxious to him. This, at least, was the state of his mind at times. Perhaps, in his deeper thoughts, he believed differently from what he imagined, or expressed. "No," said he, with severity, on one occasion, "you will never see me join a Baptist church;" though, a few days after, he repented of the spirit in which he said this, because he thought it might have wounded the feelings of a dear friend and relative, to whom it was spoken, and to whom he made a handsome apology. He never, indeed, attached undue importance to mere forms, either of belief or of action; but his heart seemed to revolt at the very idea of a divine and supernatural regeneration, or of acting upon the supposition that such a thing was possible, at least to him. He allowed, that if one could be changed thus, it

would certainly be desirable; but as to its realization, he deemed it altogether improbable.

He had a singular aversion, moreover, to theological dogmas. He could never quite master the distinctions of the schools. These, however, were not pressed upon his attention. He was urged to think for himself, to sound the depths of his own consciousness, to acknowledge the mystery of being, and above all, of life, whether natural or spiritual; to realize, if possible, the holiness of God, the sinfulness of man, and especially his own sinfulness; to study the Bible, particularly the teachings of Christ and his apostles, to pray for light, and, in dependence upon Divine aid, to endeavor to "draw nigh to God."

At this time, a most interesting work of grace was enjoyed in this city. Many young persons were "born into the kingdom of God," who, in groups of three, four, or half a dozen, solemnly and joyfully, "went down" with their Savior into the baptismal waters. On one occasion of this kind, he was moved to tears. He said "he had never seen so heavenly a sight." He began with greater thoroughness to examine the Scriptures, and held frequent

conversations with his pastor upon the great question of the soul's eternal destiny; or rather, perceiving his deepening thoughtfulness, his pastor sought opportunities of engaging his attention with reference to this great interest. He endeavored to address his reason and his conscience, and soon found that the Spirit of God was moving powerfully upon his heart. Mr. G. imagined that he did not feel much upon the subject, because there was no agitation, no fear, no great excitement of any kind. But it was obvious, that his whole nature was penetrated with an invisible power, and that his intellect and feelings were becoming absorbed in the mighty inquiry. Other friends sought opportunities of conversing with him, and some that loved him tenderly offered prayer night and day on his behalf. A severe and protracted struggle ensued. He could not understand the sacrifice and atonement of Christ; he could not feel or acknowledge its necessity. He began, however, to see that his soul, alien from the divine life, must be "regenerated unto God;" for he was made aware, from the depths of his consciousness, that he was living for self, and

not for God; for time, and not for eternity. At last, while acknowledging the profound mystery of our Saviour's nature and work, he saw enough both of himself and of Christ to rely, with the sweetest confidence, upon the grace of God. He was reconciled; he loved. He had found the centre of his being, the end of his life. The mystery of the incarnation, "God manifest in the flesh," revealed itself to his believing, adoring spirit; and there he rested with a calm and holy love.

We ought to state here, that he was much aided in his inquiries, by "Erskine on the Internal Evidence of Christianity," which his pastor had put into his hands. His principal study, indeed, was the New Testament. But this interesting disquisition, the work of a Scottish Advocate, who brought to the study of the christian system, great simplicity and force of mind, assisted him to appreciate the teachings of the Scriptures. It showed him, what his own consciousness confirmed, that the atonement of Christ, while exalting our conceptions of the divine character, is admirably adapted to the human soul, meeting all its wants, and bringing to bear upon it the most

powerful agency for its transformation. Mr. Glazier was hence strongly attracted to the Pauline Epistles, and began, like all other truly regenerated persons, to renounce his own righteousness, and glory only in the cross of Christ. This element in his conversion ran through the whole of his subsequent experience, colored, in fact, all his thinking, controlled all his actions in the domain of religion.

He was now ready, therefore, to sacrifice the world, to follow Christ, to be "baptized into his death," to commemorate his dying love, in the sacramental supper, to cast in his lot with the disciples of our Lord, and follow the teachings of the Divine Spirit. Joyfully he was buried with Christ in baptism, and, though humbly and modestly, he went on his way rejoicing. He was not unwilling to bear a humble testimony on the subject before others, especially if by this means any good could be accomplished; but his deepest pleasure was in secret to read the Scriptures, to meditate upon the love of Christ, and invoke the influences of the Holy Spirit.

Soon, however, another struggle commenced.

He must preach the Gospel. Of this he felt a strange, secret conviction, which he tried, without success, to overcome. But in order to preach the Gospel, he must abandon some of his cherished schemes; and, as he supposed, become poor, perhaps despised; break off some dear connections, and lead an obscure, laborious life. At last he yielded to the sacred call, and meekly bowed to the yoke of Christ, in the matter of the Christian ministry. His soul was at peace; his career as a servant of God opened clear and pleasant before him. Faithful and generous brethren were ready to aid him; the church approved his choice, and sent him to "the School of the Prophets," at Newton Centre, where, for nearly three years, he prepared himself for the sacred work. He obtained from the First Baptist Church, in Hartford, a license to preach, of which he availed himself occasionally, under the direction of the Professors at Newton, greatly to the edification of those who heard him.

Mr. Glazier was delighted with Newton, and the course of studies prosecuted there. He never once regretted having gone thither.

The place, the society, the studies—all were congenial. His health, indeed, as at college, suffered somewhat, and, in certain moods, he longed to be out in the world, engaged in the great battle of life. But he attached great importance to an adequate preparation for the work of the ministry, and took great pleasure in the study of the Scriptures. He was especially delighted with the exegetical exercises, under the care of Dr. Hackett. He bowed, with the profoundest reverence, to the authority of God's word, and always felt at home in its free investigation. Here every thing seemed to be just what it ought to be, just what the soul of man needed. In the study of dogmatic theology, somehow he was less at home. He greatly revered his preceptors, first the excellent and able Dr. Pattison, and on his removal to Waterville college, the learned and amiable Dr. Ripley; but systematic theology, which he was eager to master, gave rise to frequent questionings, which he could not always solve. But, sweetly confiding in Christ, and thoroughly believing the Bible, he was wont to confess his ignorance, and leave profounder mysteries where

they belong, among "the deep things of God." Entirely independent in his investigations, and naturally orderly in his modes of thinking, he would not suffer an opinion to be forced upon him; and hence was in the habit of leaving many points for more thorough and extended examination. What God taught, he implicitly received; what man taught, he sometimes doubted, and occasionally rejected. It is not to be inferred, however, from these remarks, that he was inclined to reject any of the great truths, which, in the estimation of regenerated men every where, make up the body of evangelical doctrine. He thoroughly believed in the regeneration and the redemption of the soul, through the atoning sacrifice of the Son of God; but he held all theological beliefs in a free and generous manner, such as was connatural to his vigorous, independent mind. He loved to dwell upon the perfection of Jesus Christ, as human and yet divine. He could say with Bowring,

"In the cross of Christ I glory,  
Towering o'er the wrecks of time.  
All the light of sacred story  
Gathers round its head sublime."

He felt, in his deepest consciousness, the need of pardon and renovation, and exulted in the contemplation of that amazing plan of divine wisdom, by which “mercy and truth meet together, righteousness and peace kiss each other.”

But some extracts from his letters, written while at Newton, will confirm and illustrate these statements. They will also serve to throw light upon other features of his character.

The following addressed to his cousin, and written in one of his playful moods, so pleasant to his old friends, but alas ! how evanescent, gives some insight into his feelings on first entering the Institution.

“THEO. INST., NEWTON CENTRE, Sept. 28, 1852.

MY DEAR FRIEND:—It is now just three weeks since I bade you good bye, and no doubt you think it is high time you heard from me, and perhaps you have begun to censure me in your thoughts, at least, for my delay. \* \* \* \* \*

I may, however, say in palliation of my

delay, that I have begun no less than three letters to you before to-day, but something each time happened to prevent the consummation of my plans. So that you see "the spirit has been willing but the flesh weak." To-day I have a leisure time, and part of it I will give to you. The reason of my having a leisure day is this. Last Friday night, Tutor H., our Instructor in Hebrew, took unto himself a wife, like a sensible man as he is. Now, in such a case, it is but fair to suppose that he will have but little inclination, for a few days, to hear any other sounds than those of connubial endearment. The harsh sounds of Hebrew consonants would grate upon his ears. So he is absenting himself from us for a few days, having sent to our class that famous "excuse" said to have been made several years ago, though under somewhat different circumstances, viz: that "he had married a wife, and therefore could'nt come"—to recitation. And as anxious as we may be to progress in knowledge, not one of our class can so far forget that he is a man "subject to like passions" as Tutor H. is, as to be at *all*

*unwilling* to receive the excuse. It is not at all improbable that some of us may, at a future period, need a similar indulgence. But enough of this.

"I arrived here safely on the evening of the day I left Hartford, with feelings saddened by the thoughts of friends whom I had left behind me. I did not know that I was so much attached to Hartford, till I had left it. I found a good room had been reserved for me, through the kindness of a friend of mine here, who knew I was coming, and the next day I was settled and quite at home. The Institution furnishes a bed and bedding, so I had no trouble on that score. The rest of the furniture I bought from the person who occupied the room before me, consisting of all things necessary to make a student's room his home. If you could look in upon me, I think you would say I was quite "cozy." For the first week or ten days, though, I was rather "blue" and verily believe I had a touch of a disease very like to "homesickness." •But this has all worn off, and I was never happier in my life than

now, or at least was never more pleasantly situated.

"I have a first rate room on the front side of the building, commanding as beautiful a prospect as I ever saw. I have a first rate chum, the best one I ever had, and a fellow I like better than any one else of the male kind in the world, that is to say, I room with *myself!* It is very pleasant to me to room alone. There are here several of my college friends and class-mates, with whom I pass some pleasant hours, and whose company is a source of great pleasure to me. The Institution is most delightfully situated; on the summit of a high hill, and the scenery around it is certainly, in the highest sense of the term, *grand*. I wish you could witness one of our sunsets behind those blue old hills. The air up here is very pure and exhilarating, so much so as to give a very strong appetite to all the students. My health has rapidly improved since I have been here, and I feel that I grow strong every day. We are only twenty minutes ride from Boston, a portion of which can be seen from my windows. The students,

many of them walk in Saturdays and spend the day there.

"So far as I have been able to judge, I like the Professors very well. My principal study at present is the Hebrew language. It is very difficult at first, but it is said all difficulties will vanish after a study of five or six weeks. I, of course, shall try to master them as soon as possible.

"I feel conscious that I am in the path of duty, and act from such motives as the Bible approves, and this consciousness is a source of much happiness to me. I duly seek the illumination of the good Spirit, that it may lead me into truth and keep me in the right way: and here in this quiet retreat, though worldly thoughts will sometimes intrude, I find my religious feelings and convictions becoming stronger and more settled. I do not allow myself to think much of the future; but I pray that I may rightly improve the *present*, and the future will take care of itself. \* \* \* \* \*

"My kind regards to all my friends, and keep just as much of my poor love to your-

self as is consistent, and bestow the rest on the one you think most worthy of it.

“Yours, most affectionately,

“D. J. GLAZIER.”

Writing to his grandmother he says:—

“My studies are of the most interesting character, but occupy my time and thoughts very fully and severely. I suppose I have never at any time done so much work as I do here, especially this year. But in all my attempts to find out the *how* and the *why* of Christian doctrines I am continually baffled, and often-times am made to feel that man can know but little of the infinite God, and that proud reason must bend to the simple facts. Doubtless one of the best results of the study of theology is to teach one how little he can know; and when I hear a man attempt to explain and unfold ‘the deep things of God,’ in a confident and dogmatic manner, I pity him. I do not know whether I am ‘orthodox’ on all points or not, but one thing is certain, I do not feel under obligation to

take any man's statement of religious doctrine unless he finds it on the Bible. In my humble judgment a great many things are believed to be true which the Bible does not teach.

"Doctor Pattison has left us to take the Presidency of Waterville College. He is an excellent man, and in some respects, a good teacher of theology. His place is supplied for the present by Dr. Ripley, who has been connected with the Institution many years."

To another friend he writes thus:—

"By mere force of will I have labored all day, and it has amounted, I hope, to something, having written a good part of a sermon. Most of my sermons, I mean, shall have Christ for their subject. He is the sum and substance of my theology, and whoever loves Him and trusts in Him, 'the same is my brother and my sister,' be our other differences what they may. His all-comprehending compassion cannot be compressed into any *church creed*, nor is it bestowed on any exclusive party. They who 'seek Him,'

'find' Him, and to them He is 'precious.' He has been the theme of my meditations to-day. \* \* \*

"I am almost overwhelmed when I think how much of labor and trial there is before me. And yet how weak must be my faith in God if I yield to such feelings. I will not yield to them; He being my helper, through whose strength I can do all things."

"My studies this term are in the highest degree interesting, although they are much exacting of strength. They demand much earnest and patient thought. I have been going over 'the Evidences of Christianity,' and am now on the 'Attributes of the Deity.' I have often had occasion to feel the force of that expression 'We see through a glass darkly,' and to feel the need of the Spirit's illumination and assistance in unfolding 'the deep things of God.'

"I have some serious work to do in this world, and I pray that I may be furnished with all needed strength for the service of the great Master. It is a constant warfare

this life of ours, and we must be ever vigilant and active.

"I think I can say that I grow in love for the service of Christ, and am more and more weaned from the world. I desire, above all other things, to be a good minister of Jesus Christ, and to labor for enduring riches.

"There are many churches in this neighborhood and elsewhere destitute of pastors, and the number of such is daily increasing. Where is the supply to be found? Where are the young men that are willing to give their lives to the service of Him who so loved them as to die for them?"

"My health has been unusually good, and I have been able to do a good amount of study. My studies are of the most absorbing interest. Before the term began I felt somewhat of an aversion to begin them. But the great doctrines of our holy religion, though demanding severe thought and the closest application, have been themes of profound interest to me, and with each succeeding day my interest in them increases.

Many things there are ‘hard to be understood,’ and I have often to bow in humble adoration before Him, in respect to many of whose truths, it may be truly said, ‘clouds and darkness are round about him;’ but in all such cases I would ever remember that it is sufficient to know that ‘righteousness and judgment are the habitation of his throne.’ The study of God’s truth is a work of the heart no less than of the head, and the ‘theology of the intellect’ is worth but little without ‘the theology of the affections.’

“I find the study of the term tends to exalt my views and to wean me from the world.”

Of the estimate formed of Mr. Glazier’s character as a student and candidate for the christian ministry, by those most immediately connected with him, some idea may be formed from the following judicious letter from the Rev. Dr. Ripley, “Professor of Sacred Rhetoric and Pastoral Duties,” and at the time of Mr. Glazier’s decease, acting Professor

of Systematic Theology in Newton Theological Institution:

"NEWTON, THEO. INST., April 7, 1855.

"REV. DR. TURNBULL:

"MY DEAR BROTHER:—In compliance with your request, I address you a few lines respecting our late endeared friend, Mr. D. J. Glazier, whose recent death has occasioned so much sadness to his instructors and fellow-students. I have not much to say; for a student's life cannot contain many incidents, and his points of character are rather to be regarded as germs which are to produce fruit in after life. When a student of promising character is cut down, we are afflicted not so much by the present actual loss as by the destruction of hope and the lack of his earnest and well-directed efforts in coming years.

"In this respect, the death of Mr. Glazier is indeed to be lamented. He bade fair to become an earnest and eminently useful minister.

"To aid in the intellectual and religious qualification of such a one for ministerial

activity is an enviable employment. But though early death may seem to have defeated the purpose of such labor, it is a gratifying thought that the spirit which we hoped would be so useful on earth has been really preparing for the service of Christ in another sphere, besides swelling the current of good influences and producing some incidental and perhaps unknown good results during its brief sojourn on earth.

"When Mr. Glazier entered the Theological Institution, the class which he joined had been prosecuting its studies several weeks. He therefore entered under disadvantages; and his rather precarious state of health increased the fear that he might not be able to derive so much benefit from the early part of the course as in other circumstances it would have given him. He had scarcely become fairly occupied in study so as to be making sensible and gratifying progress, when the alarming illness of an aged relative made it necessary for him to return home. After a very considerable interruption he resumed his studies and completed the first year. During the second year and the portion of

the third while he was permitted to be with us, he was repeatedly compelled by ill health to intermit his studies and be absent from the Institution. The nature of his complaints induced great dejection of spirits, though he was naturally hopeful and ardent.

"In the studies which he pursued under my direction, he manifested clearness and vigor of thought and a strong infusion of the religious element. He was strikingly candid, ingenuous, earnest and persevering. His aim was to ascertain the truth, to see it for himself, and to know exactly the kind and measure of evidence for it; so that he might honestly and fearlessly preach it. From his very nature and from his having a practical aim, if he spoke at all, he must speak clearly, directly and decidedly; he therefore sought to regulate his convictions by requisite evidence, though, as a consequence, he did not feel warranted on some points of religious doctrine to make up his mind, but kept himself in the attitude of an honest and willing inquirer.

"He remembered, to good purpose, the effect which had been wrought on himself, and

which he had observed in others, by the diverse modes of presenting the gospel; and, as the result of his own experience in listening to various preachers, he preferred to lay a subject before men in an intelligent, candid address to their judgment and sense of obligation. He had himself been most swayed by the goodness of God; and considerations drawn from that source he was particularly desirous to urge.

"He is taken from us; gone, I doubt not, to the clear light of heaven and its perfect bliss.

"I am happy to subscribe myself,

"Yours, with Christian affection,

"H. J. RIPLEY."

Mr. Glazier had an intense love of nature and sympathized with it in all its varying moods. Pensive and spiritual, he was alive to its more hidden as well as its more obvious influences. This disposition, blending with his faith in God, gave a peculiar charm to earth, air, and sky, and yet tended to lift his mind beyond all material forms. In Newton this mood of mind was gratified in

a high degree. The solitude as well as the beautiful scenery of that interesting locality had a powerful effect upon him. There, too, the memory of the past, of the loved and the lost, who had gone before him into the world of spirits, and the thought of his immortal home beyond the grave, often mingled in his reveries and dreams.

To these things, many of his letters contain beautiful and affecting references.

“FRIDAY NIGHT, Oct. 6, 1854.

“I have just come in from a long walk, somewhat tired in body, but most truly refreshed in soul. The serene beauty of the evening tempted me several miles from the Institution, and many and precious were the thoughts that came to me. An appreciative friend was with me, and our discourse was of things which are not of earth. These evening glories how beautiful they are, and how rich in heavenly suggestions. How far we might have strayed it is impossible to conjecture, had I not been drawn to you by invisible bonds. And now, rather than

talk to you on this sheet, I would much prefer to sit with you at that west window, that together we might drink into our souls the holy and chastening influences of yonder glorious moon."

On another occasion he thus writes:—

"The elements seem mustering their forces for a storm, and as I sit here speaking with you, the wind shrieks mournfully and drearily through the casement. It ever makes me sad; I know not why. I seem to have an intimate connection with nature in all her moods. When she is glad, I am glad; when she is sorrowful, I sorrow too.

"Many are the fancies I have when the wind sighs and moans. Sometimes I seem to hear unearthly voices and the rustling of angel wings. The spirits of 'those, whom God hath taken,' are very nigh me, and with them I converse. Past scenes rise up before me, scenes hallowed in my memory, when one and another, and yet another 'folded their pale hands so meekly, and so spake with us

on earth no more.' Ah me, how earthly am I when there is so much to draw me heavenward! Nearer and still nearer do we hourly come to the 'many mansions,' but the dust of the world clings heavily to our garments. But I must check this strain, for it would lead me far away."

"THEOLOGICAL INST., NEWTON CENTRE,  
Thursday Night, (12 o'clk.)

"Your slumbers would be disturbed, no doubt, were you aware that at this midnight hour, I was still up, with all my faculties awake, and exulting in the nightly rage of the elements without. A most furious storm of driving snow is beating down upon us, and the winds howl like demons from the pit. And yet there is a sublimity in it which stirs my soul. I feel the force of Byron's oft quoted lines:

'Ye elements in whose ennobling strife  
I feel myself exalted.'

I hope you are sleeping soundly, for you do not like the howling winds," &c.

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"There are moments when the dear departed ones seem to fold their white wings over me, and I feel a gentle drawing of my spirit above the 'noise and stir of this dim spot which men call earth.' Would that all these 'ministering angels' might more truly elevate my soul. I know well, cold reason cannot see the proofs of this. But 'there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.'"

While at Newton Mr. Glazier suffered a great and painful bereavement in the death of his venerable grandfather and guardian. The moment he heard of his dangerous illness he hastened to Willington, to watch by his bedside, and should it be the will of God to take the venerable man to himself, to receive his last blessing. This mournful satisfaction was granted him. But the trial was severe, as it seemed to deprive our young friend of an earthly home, and made him doubly an orphan. It led him, however, to cling more closely to his Saviour, and deepened his resolution to consecrate himself wholly to the great work for which he was

making preparation. His grandfather was a Baptist of the old school, honest, enthusiastic and generous, and somewhat quaint and fervid in his modes of thought and expression. He was distinguished by a certain simple heartiness of spirit and frankness of manner which had a peculiar charm. He was tenderly attached to Daniel, and felt, when the latter was converted, and above all when he gave himself to the Christian ministry, much as the aged Simeon did when he said, "And now Lord lettest thou thy servant depart in peace for mine eyes have seen thy salvation."

As "the memory of the just is blessed," we feel it our duty to do what we can to perpetuate the remembrance of this good man, and copy therefore the following characteristic sketch of "Father Glazier," from the pen of the Rev. W. C. Walker, pastor of the church in Willington:—

"Died, in Willington, Dec. 28, 1853, DANIEL GLAZIER, Esq., aged 76.

"Truly a father in Israel has fallen. For more than 40 years he 'held fast his pro-

fession without wavering, contending earnestly for the faith once delivered to the saints.' Formerly he was a member of the Baptist Church, which held their meetings in the northern part of this town, and under the pastoral care of the Rev. David Lillibridge. But in due time the indications of providence seemed to say, 'ye have compassed this mountain long enough, turn you' *southward*. And after the conversion of the Rev. Mr. Loomis and a part of his church to Baptist views, it was evident that the time had 'fully come' to plant the Baptist standard on Willington Hill, in the centre of the town.

"For several years, father Glazier was the only Baptist in this locality. Like Daniel of old, he dared to be singular in matters respecting 'the law of his God.' He prayed and hoped, and even prophesied of such an event as the erection of a Baptist church near his own dwelling, but this idea was pronounced wild and chimerical by not a few. They were ready to say, 'if the Lord would make windows in heaven might this thing be.' At one time, in con-

versation with a neighbor, he was asked what he intended to do with such a spot of ground, (pointing in the direction in which it lay,) he replied, 'I am saving it for a Baptist meeting-house.'

"'I never want to live any longer than that,' was the rejoinder. Nevertheless, father Glazier was strong in the faith. He was confident that if his neighbor lived no longer than to witness the completion of such an event, his days were indeed few. To his great joy the thing was soon realized, and his own efforts and donations contributed not a little to its accomplishment. He, with some fifty others who had been recognized as a Baptist church, about a year previous, entered this new edifice with encouraging prospects —the Lord being with them and adding unto them almost daily such as should be saved. He lived to see the little band of tens augmented to hundreds. In the prosperity of the church he ever manifested a lively interest—was ardently attached to his brethren and sisters, and very anxious they should 'hold on to Christ.' He united in prayer and effort for the conversion of sinners.

"The removal of so many of late, by death, deeply affected him. He would frequently say, 'we have met with a great loss, but I rejoice to witness the steadfastness of those who remain.' His greatest trials generally were with himself. Being a man of thorough and active business habits, and of an ardent temperament, his besetting sins were worldly-mindedness and hastiness. Of these he appeared to be aware and often expressed his doubts as to the reality of his hope, on account of their predominating influence. He would frequently remark, 'I don't know but I have been deceived, I'm so worldly-minded and so unlike Christ.' But though he was a man of like passions with other men, and sanctified only in part, yet it was evident he had the 'root of the matter' in him. He loved prayer, and the social meeting. His exhortations, prayers and tears, indicated a strong mind, a warm heart, and an intimacy with Jesus.

"His originality, quaintness, and general intelligence, especially his knowledge of human nature and the Bible, rendered him agreeable and instructive in conversation.

"He kept an excellent *Baptist* tavern, as many a minister both old and young can testify. He loved especially to entertain the fathers in the ministry. Their knowledge of the times in which he became a Baptist, and their rich experience in divine things afforded him a feast, and always made them doubly welcome to his hospitality.

"He enjoyed an extensive acquaintance, and his death will be felt in a large circle. He has not lived in vain. The church of his earnest efforts, and many prayers, will ever cherish a grateful remembrance of him.

"There is a great vacancy here. His family sustain an irreparable loss which is deeply felt by his much loved widow, and the entire domestic circle. He bore his last protracted illness with Christian fortitude, and died strong in faith, giving glory to God. During the whole period of his confinement, his noble bearing, his kind and pious expressions forcibly reminded bystanders of the venerable patriarch, who, when he was a dying, blessed both the sons of Joseph, and worshipped, leaning upon the top of his staff.

"He died worshiping God — confessing his sins — praying in the Holy Ghost — trusting wholly for divine acceptance in the merits of Christ, and blessing God with his whole heart. Said he, 'I have had a settlement with God, but I came out wonderfully in debt. I've had heaps of sins — I've done nothing for God; but I do believe that God, for Christ's sake, has forgiven me, and I thank him for it.'

'To God I'm reconciled;  
His pardoning voice I hear,'

"O, bless the Lord; I know that my Redeemer liveth. His blood will cleanse me from all sin. I shall soon see my Saviour! Come, Lord Jesus, come quickly. He blessed his weeping companion, telling her never to fear. She had a good hope that God would take care of her, and that they should soon meet again.

"He blessed his only son, exhorting him to examine his hope, raise the family altar, and live for God. He blessed his grandchildren. Four of these had been thrown upon his care at an early age, by the death

of a beloved son, and were treated with as much tenderness as if they had been his own children. They feel a loss which language cannot express. He gave one of them a collegiate education, and he has already entered upon a theological course at Newton, and great hopes are entertained of his usefulness. This was a source of great gratification to his grandfather in his last moments. It was an affecting scene when he laid his hand upon his head, saying ‘Daniel, the Lord bless you! Serve the Lord, and serve him *only*.’ His brother and two sisters were the subjects of his earnest prayer, that God would convert them likewise, and make them blessings to the world. For the dear Church of his love, he had a thousand blessings—exhorting one another, and sending messengers to others to be faithful, and serve God better than he had done. He retained his faculties almost to the last, with increasing light and joy in his soul.

“He expressed great gratitude that God had made him so happy in his last moments—much happier than he ever anticipated when in health. He found dying grace, and

closed his eyes on earthly scenes, with the joyful hope of a better country, ‘even an heavenly.’ ‘The fathers, where are they?’ &c. ‘My father! my father! the chariots of Israel, and the horsemen, thereof.’”

Most tenderly did Daniel cherish the memory of his grandfather. It was with some reluctance he returned to his studies at Newton. In comparison with the solemn and touching scenes through which he had recently passed, his daily recitations, for the moment, appeared hard and repulsive. But this gradually wore off, and though never forgetting the past, he began to anticipate and prepare for the future.

“THEO. INST., NEWTON CENTRE, March 19, 1853.

“DEAR GRANDMOTHER:—I really feel to ask pardon for my long delay in writing. Be sure, however, it has not been owing to any forgetfulness of you on my part, but to the circumstances in which I am placed. For not a day passes but I think of you all, many times, and not a night brings me to my pillow without my commanding you all to the

care of Him, ‘whose tender mercies are over all his works.’ The remembrance of the solemn scenes through which we have recently passed does but serve to render me more thoughtful of my friends in Willington. While the departed one who was so long the light and the stay of our pleasant home, comes in dreams of the day or visions of the night to my grateful remembrance, I feel my heart drawn still closer to the persons of his love, who are left to mourn his loss. He sleeps in Jesus, and in no other way can I show my gratitude, or my honor of his memory, than by living in obedience to his last wishes, and cherishing those whom he loved on earth.

“Most tenderly do I sympathize with you in what I know must be so painful to your feelings—the breaking up of an earthly home around which clustered so many attractions, and which was the quiet abode of so much happiness.

“Yet it is a great source of comfort to think that we are in the hands of a gracious Father, ‘who knoweth what is best for us’

and who will not withhold ‘any good thing from those that love him.’”

\* \* \* \* \*

“ Believe me, in much love,

“ Yours truly,

“D. J. GLAZIER.”

In consequence of imperfect health, the loss of relatives, an aversion to be dependent on others, an acutely sensitive spirit, and, it may be, some slight pecuniary embarrassment, which his friends were entirely willing to relieve, if they could do so with delicacy and propriety, we find him about this time, giving way occasionally to some depression of spirits. Still, it is evident he was making progress in the divine life, and acquiring deeper views of his future destiny. The letter that follows is highly characteristic.

“ THEO. INST., NEWTON CENTRE, May 20, 1853.

“ DEAR BROTHER H.:—I hope you have not excluded me from your affectionate regards in consequence of my long silence. That would be ‘a punishment greater than I

could bear.' I can hardly realize that so long a time has elapsed since I was in Hartford, and cannot really excuse myself for my *seeming* forgetfulness of the kind friends who dwell there. In strict justice therefore, I can hardly ask *you* to excuse me. And yet I must beg of you to do so. In *small* matters as well as in great, in our relations to man as well as to God, we often have to rely on some other quality than *justice*. If we could not, how deplorable our condition.

"I said above, 'seeming forgetfulness.' It is only seeming, i. e. the inference which may be drawn from so long a silence. I have not forgotten you for a day, and often, very often, when sadness broods over my spirit, does the remembrance of my friends in Hartford, their kind words, their deeds of love, bring consolation to me; for there is consolation in the consciousness of earthly friendships, especially in those who are of 'the household of faith.' And so again I blame myself for my negligence. The truth is br. H., I have a natural dislike for letter writing. I remember in a biographical notice I once read of your honored father, *that* is

mentioned as one trait of *his* character. Surely I may claim likeness to him in one point at least, and may therefore expect some indulgence from his son. Much the more shame to me, but I have written only two letters this term, one to my sister, the other to my brother.

"I do not think I love my friends less than other people, but somehow or other it is not an easy thing for me to write letters. I am so constituted that I become altogether interested in what occupies my immediate attention. I was somewhat behind in the regular studies at the commencement of the term, and the consequence has been I have had much extra work on hand. Besides I feel so ignorant of many things with which the humblest Christian is conversant, having had my thoughts so long directed to other things, that my time has been wholly occupied with books. I think I have been enabled to attain a good degree of proficiency this term.

"The mere matter of daily recitations, however, does not seem to me the most important object. I have to beg leave to use

my own discretion sometimes, to deviate from the beaten track.

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"I have no longer any earthly home save in the church of Christ, and for the present, it seems, I must be a pensioner on its bounty. It is a matter of profound gratitude, however, that I am counted worthy of a place in Christ's Family. Still, brother H., there is much of sadness in the thought, that there is no 'green spot' on earth I can call 'my Home.' I have always had a good one—a quiet retreat to which I might always flee, and it has cost me much of anguish to be made to feel that I have one no longer. Though long since past the age when young men 'launch out into the world,' the nature of my pursuits and the manner of my life have not led me to rely much upon myself in worldly matters. I have always had a supporter, and his means have held me up. And I trust you will not judge me harshly, if I tell you in the freedom of a brother, that I suffered much in the fore part of this term, from the fact of my being left so dependent. It was all

weakness, all wrong; but man is very weak, much inclined to wrong. I have had many severe mental conflicts with myself, and much of my peace has been broken. Strong temptations to forsake the path of duty (preparing for the Christian ministry) have assailed me, but by the grace of God, have not got the victory over me. (It is one thing to be tempted, another to fall.) And in the light of this confession you may perhaps see another reason for my long silence.

"These feelings, however, have sometime since, been conquered by Divine assistance, and if I do not greatly mistake myself, I feel to submit humbly to all God's will concerning me. I have not the slightest doubt that the experience of the past few months has been wisely ordered by God. It has, I think, resulted in a more filial confidence in Him, and a renewed consecration to his service. If there is one thing I desire more than another, it is that he will make me a true minister of Christ. And yet I have so much trouble with my own heart, that I often think, how can I work for oth-

ers. Of my ‘own self I can do nothing;’ but that is not all; ‘through Christ strengthening me I can do all things.’ Besides, it affords me some consolation to believe that one of the ways in which we can best improve and regulate our own hearts is in working for others. I am but a novice in the Christian life, but that seems an eminently rational view. Is it not confirmed by experience? Is it not in accordance with Christ’s own declaration: ‘He that doeth the will of God shall know of the doctrine?’

“As I observe from all quarters of our land the complaint of a scarcity of acceptable preachers of Christ, I pray God to count me worthy of so high a calling.

“My lot in life may be a humble one, my energies may be feeble and exercised obscurely, but it matters not, so long as they are given to Christ, my only Lord and Master.

“One of my studies this term has been Paul’s Epistle to the Galatians; and I trust I have gained not only a clearer intellectual perception of the great truths it unfolds, but also a more heartfelt appreciation of them.

*Christ is the one all absorbing object of the Apostle's thoughts and love.* I have been much struck with the single view in which he contemplates Him; not as a Teacher, or an Example, but as an *Atoning Sacrifice*. Paul understood, he felt 'the power of the Cross.' Would that we all felt it more! I cannot understand how an honest, intelligent student of Paul's epistles can reject the doctrine of 'an atoning sacrifice,' or fail to catch some of that spirit of lofty devotion to Christ which burns in every line.

"Our studies this year are purely exegetical. Next term we come to systematic theology, and what that will do for us remains to be seen. I cannot anticipate.

\* \* \* \* \*

"Truly yours,

"D. J. GLAZIER."

During Mr. Glazier's last year at Newton, it is quite evident, from the general tone of his letters, that while 'growing in knowledge and grace,' and acquiring greater purity and elevation of character, his humility was all the while deepening. Indeed one

of his most characteristic traits was his modesty and self distrust. While high spirited and ambitious in the natural bent of his mind, he had, subsequent to his conversion, a marvellously low estimate of his own attainments and worth. It was only at times that he hoped to be at all acceptable or useful as a preacher of Christ. He was often overwhelmed with a sense of the vast responsibility of the work, and of his personal unfitness for it. His self-distrust happily led him to the great Source of strength, and he was becoming more and more hopeful of his eventual success. His modesty and courage, humility and earnest aspiration after perfection are seen in the following extracts from his letters, written during this period.

"I have passed through much mental anguish the last week. I have been led to think much of myself, and the object to which I have professedly devoted myself. And in the profound conviction of my present unfitness for it, in the sense of my unlikeness to the Master, I have had an abundant

source of grief. I have been led by all this to seek more earnestly than ever the guidance and blessing of Him from whom cometh all our strength, yea more who *is* our strength and our *Redeemer*. May He have mercy on me, and make me more wholly his. And for the future I would be more earnest in the religious life. I must be more truly consecrated in heart and life. In the fulness of my affection, do I pray that we may both dwell under the light of his countenance."

"Life is no mere holiday, but a discipline — a discipline of our immortal natures. We shall never attain to true happiness on earth, and we should not expect it. We must bring ourselves to look at things as they are, and in meek reliance on Divine aid, walk serenely forward. We shall have trials, but God is good, and his mercy endureth forever. He, 'who tempers the wind to the shorn lamb,' will take care of us. O, my soul, *trust* thou in God! O, thou compassionate Saviour, abide with us ever. Thou who art so full of tenderness, breath thy spirit into us."

"In very truth I do not deserve all the respect and love you so generously bestow on me. I have often told you so; I feel that it *is so*. It is no mock humility that makes me speak thus, it is the simple utterance of my honest conviction.

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"If it be true as you say, that 'all who see me love me,' the more is the pity. Not that I am insensible to the good opinion of others, or ever wish to be; but merely because I know I do not deserve it. If it be merely *admiration*, I despise it. The man or woman who is dependent for his or her happiness on so mean a thing, or who seeks to gain it, is a very weak being. If it be really good will or affection, I feel I do not deserve it. They do not see me as I see myself. There is many a man who walks the streets of Providence, having no attractions of face or manner, who is more worthy of it than I am. They cannot have before their minds that all glorious, all spotless, all perfect example, 'the man Christ Jesus.' Oh, how empty are the praises of his fellow men to him who has *that* image in his mind. I

do not sympathize with 'the orthodox denunciation of *human nature*,' as many exhibit it. I care not for their arguments; they have somewhat of truth, and somewhat of error. Man has a nature susceptible of indefinite good or evil. But I have a much shorter way of proving to myself what I conceive to be the truth in the case. I have only to dwell on the beauty and harmony of Christ's character, to see the deformity and disharmony of my own. And I think by the same process others would reach the same result. And having about with me this consciousness, the praises of men are to me no cause of self-glorying. They pass by me—I would have them pass by me as the idle wind, which I *regard* not.

"But perhaps this is unpleasant to you, and it may be there is egotism even in these things; and so let me stop."

Speaking of a fault of temper to which he had given some unpleasant manifestation, he says:—

"I know you have forgiven me, but it is

more difficult to forgive myself. My waywardness of temper causes me much sorrow. I strive to conquer it, but it sometimes seems I have made but little progress. I do long to be more like the all perfect Example, to have more of his child-like and gentle spirit. I do pray for strength and wisdom from on high that I may attain more and more of such a likeness. My mind finds rest and comfort only at the Mercy-seat, when I think of my many departures from God, my worldliness of spirit, my want of consecration to the Saviour. I am too thoughtless, too much attracted by the glitter of the world, and too often forget what manner of person I ought to be. But God knoweth my desires, and He will judge not as man judgeth, but in mercy and in love.”

The following is more hopeful :—

“For the week before examination I had made a diligent use of the time, and though absent during a week of the term, I passed the ordeal quite satisfactorily to myself and

all concerned. I find that when I say *I will*, and *mean* it, something generally comes to pass, and I have thought sometimes that I accomplish more when I work *under pressure*, somewhat like a steam engine. I often feel, M., a consciousness of strength which has not yet fully revealed itself in action, and that there are in me energies undeveloped. I would be more in earnest for the future.

"Though I have been thus busy the past week, I am not wearied in the least. Indeed I seem to grow stronger and stronger. My health is good, and I can accomplish something. I began a sermon this forenoon, and have had *great freedom of utterance*, and have written several pages. The text is, 'Whom having not seen, ye love,' and my object is to show how worthy Christ, though unseen, is of our love. The text is a part of that glorious first chapter of First Peter.

"I have broken away from that sermon to write this letter; and that sermon and this letter have kept me at home to-night when I might have been at the lecture in Boston. A sort of inspiration is on me,

though it is quite likely this letter does not exhibit any marks of it."

He then calls upon his soul to awake to the great business of life. He encourages himself, like David, in the Lord his God. He longs for the perfect, the invisible, the immortal; and on fire for glory, seems almost to take wing towards heaven. But more of this hereafter.

Preaching was Mr. Glazier's natural sphere. All his tendencies, all his studies adapted him to this work. The moment he began to speak, though before oppressed with a sense of unworthiness and unfitness, he felt great freedom and "enlargement" of soul. His discourses were of the solid character, not ambitious, or showy in any respect, but sensible, solemn and earnest. Delivered in his peculiarly manly and impressive way, they were exceedingly acceptable to all the churches that enjoyed his services. During his last year at Newton, he had more invitations to preach than it was judicious to accept. Some of the most intelligent congregations in the neighborhood of the Insti-

tution and elsewhere heard him with delight. He preached in Newton, Boston, Brookline, Worcester; Hartford, Conn.; Brooklyn, L. I., and other places, to the entire satisfaction of his hearers. His themes were chiefly Christ crucified, the renovation of the soul, and Heaven. Old and experienced Christians were much taken with his preaching. He was surprised on one occasion, to find that he had reached the heart of a wanderer, who privately sought his spiritual counsel. This greatly encouraged him to hope that his future labors in the ministry might be useful. It appears that several overtures were made to him to preach, as a candidate for the pastoral office, in some of our most respectable and intelligent churches. He was grateful for such kindness and appreciation; still it was a matter of wonder to him; for he was as diffident and humble as he was gifted and eloquent. With reference to one of these applications he wrote thus to a friend:—

“ THEO. INST., NEWTON CENTRE, May 25, 1854.

“ DEAR H.:—Yours of the 23d inst., enclosing letters from br. H. and the Commit-

tee of the P. St. church reached me this evening and I hasten to reply.

"It would be impossible for me to relate the variety of feelings which the perusal of those letters has occasioned. I cannot but appreciate the kindness of bro. H. and the generosity of his intentions. Nor can I be altogether unaffected by the expression of the favorable regard of the B. people for so undeserving a person as myself. I feel grateful to God that he has given me favor with his people thus far in all my attempts to declare his truth, but, (I say it in no feigned humility,) I am oppressed with the reflection that I do not deserve it. And one effect of the reading of those letters has been to lead me to utter the prayer, 'O Lord make me more entirely thine.'

"In regard to the expression of your opinion in reference to the course I ought to pursue in this matter, allow me to say, that, though it was 'unsolicited,' it is none the less prized. It was your duty to express it. It was the act of a friend, and no apology for doing it is needed. It is quite true, I suppose, that I am by nature

a little inclined to ‘independence;’ but I should be very sorry to discover that I was altogether unmindful of the opinion of my friends.

“It so happened, however, that in this case, the advice of others is in exact accordance with my own views and settled purpose. I should regard it as a most unwise thing to leave the Institution before the expiration of the full course.

“I have *too* *feeling* a sense of my deficiencies, to purpose that; and with all the aids I may here acquire in three years, I shall go forth in ‘much fear and trembling.’

“I am therefore unwilling to visit B., if there be any, even the remotest probability that they would do a thing so unwise for them, as to regard me as a candidate for the pastoral office lately made vacant by Dr. W.’s resignation. And though no such idea is openly expressed in the letter of the Committee, yet from that of H. to you I infer something of the kind. And as it is not my intention to leave my course of study unfinished here, I would do nothing which would look the least like ‘candidat-

ing.' The practice among students, and even among settled pastors, of encouraging 'calls' which they do not intend to answer, just for the sound of it, is altogether a too common and very contemptible one.

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"Yours, sincerely,

"D. J. GLAZIER."

The sermons which Mr. Glazier preached at Fall River, Mass., were perhaps the most powerful in impression of any he had delivered. There was a solemnity and dignity in his manner, a power and pathos in his voice, altogether peculiar. Jefferson Borden, Esq., informed me that he never saw a young man appear or preach as he did. He seemed to be standing, like David Brainerd, 'on the sides of eternity.' The shadow of the cross rested upon his spirit. All Heaven appeared open to his vision.

Most unexpectedly to himself, he received from this church an unanimous invitation to become their pastor, so soon as he should finish his studies. At first he had no idea but to decline this call, flattering and pressing

as it was. But on maturer reflection and prayer, as also consultation with his friends, he came to the conclusion that he must accept it. It seemed to be from God, and the more he thought of the matter, the better satisfied was he with his decision. His heart was greatly drawn out to this people. He felt that he should be at home with them. His labors among them had not only been acceptable, but useful. It was a season of revival with them, and many, especially of the young, had given themselves to Christ. He cherished the hope, therefore, that here his labors might be crowned with success. Still he had much anxiety as to the result; and in reply to the congratulations of a friend, with whose destiny his own was intimately linked, he wrote thus: "My prospects look bright, you say; do not think of that, M——; build no glittering castles, for they will vanish like a dream. Our life will be no path of roses; but must be one of self-denial."

By these and other means, God was preparing him for active service, not on earth but in heaven.

His work was nearly done. Taken sud-

denly unwell, yet strange to say, as was afterwards discovered from his papers, not without a premonition of its fatal issue, he went to the house of one who had proved a mother to him, in the city of Providence, and who had exacted a promise, if ever he was seriously indisposed, to come thither as to a home. It was with extreme difficulty he performed the journey. Next day he was somewhat relieved, but soon after became worse. Fever and delirium supervened. Every thing that kindness and skill could accomplish was done; but in vain. The disease completely mastered his poor sensitive frame, which quivered, struggled, and finally yielded to the mysterious power. Spasm followed spasm till nature was exhausted, and then he lay quietly, like a babe falling asleep on its mother's bosom, softly breathing out his life. It was a gracious arrangement to convey his acutely sensitive spirit, without conscious suffering, to the realms of the blessed. In his wildest wanderings, however, his mind was occupied about his great work. He was preaching or composing sermons, some on one

topic some on another. "I have eight sermons," said he, "to write; and then," he added with satisfaction, "I am going to write one for myself, one to please myself, and the text will be 'Submit yourselves unto God.'" These were among his last words. Occasionally he had lucid intervals; and on one occasion he was heard repeating a part of the beautiful hymn,

"O when shall I see Jesus,  
And dwell with him above?"

He smiled sweetly once or twice, the day he died, looking steadfastly into the face of those he loved. But he had lost the power of speech, and at half past four o'clock, on the 19th of March, 1855, while a deep stillness reigned throughout the house, he softly breathed his last. He passed away so gently, that his departure was known only by the cessation of his breathing, and the profound repose which settled upon his face. It was like the calm setting of a sweet autumnal sun, going down behind the western hills.

“Behold the western evening light,  
It melts in deepening gloom;  
So calmly Christians sink away,  
Descending to the tomb.

“The winds breathe low; the yellow leaf  
Scarce whispers from the tree;  
So gently flows the parting breath  
When good men cease to be.

“How beautiful on all the hills,  
The crimson light is shed.  
'T is like the peace the Christian gives  
To mourners round their bed.”

We need not say that multitudes of dear friends gathered around that dying bed; that good men came on the day of his funeral, to pay their last homage to his remains. All was peace. A deep, unwonted calm rested upon all hearts. Tears flowed freely; but they were holy tears. After a most solemn and affecting prayer, by the Rev. Dr. Wayland, his body was conveyed from Providence to Willington, no less than twenty-five of the members of the church in Fall River being present, to testify their regard to his memory. Some of them accompanied his remains to

his native place. There, after an excellent discourse by Rev. Mr. Walker, the pastor of the church at W., and some remarks by his pastor, he was laid away, with many tears and prayers, in that quiet graveyard among the hills, to await the resurrection of the just. 'Twas a placid afternoon in early spring. All was still around us. The soft sun shone sweetly on the newly made grave on the hill side. Words of hope were uttered by one who loved him; and we came away reluctantly from the hallowed spot, for it seemed upon the very verge of heaven. Indeed ever since, we have felt that we were walking in the land of Beulah, in sight of the heavenly city, or as one expresses it, in the border lands which separate the life that now is from the life that is to come. We feel that each of us might join our beloved brother, he from experience, and we from expectation, in saying,

“These border lands are calm and still,  
And solemn are their silent shades;  
And my heart welcomes them until  
The light of life’s long evening fades.

“I heard them spoken of with dread,  
As fearful and unquiet places;  
Shades where the living and the dead  
Look sadly in each other’s faces.

“But since thy hand hath led me here,  
And I have seen the Border Land,  
Seen the dark river flowing near,  
Stood on its brink, as now I stand,—

“There has been nothing to alarm  
My trembling soul; how could I fear  
While thus encircled in His arm?  
I never felt thee half so near.”

Before closing this sketch, we answer one question which naturally suggests itself to every mind, respecting such a death. It seems a mysterious providence; and we ask, Why was this young brother, so gifted and so devout, removed from his work on earth at the very time he was best prepared to enter it, and when he seemed to be especially needed? It were sufficient to say, that our Heavenly Father knows best; but perhaps we derive a greater satisfaction from the suggestion that spheres of activity are not confined to this world. This is

but the beginning—the prelude of our destiny. God does not permit us to rest here. He does not ever permit his ministers to do so. He needs them in heaven. Possibly too they may accomplish as much by their dying as by their living. Our dear brother is not the only minister that has died young. Spenser and Summerfield were younger than he; but what a radiant track they have left behind them. Our divine Lord, the greatest preacher the world ever saw, was cut off when only three years older than his young servant, and after a three years' public ministry, much of which was spent in prayer and meditation in solitary scenes. Brainerd, the most successful of missionaries among the Indians, died at thirty; the devoted Mills at thirty-one; Henry Martyn, one of the most amiable and accomplished ministers of Christ, at thirty-two; and Jane-way, who had the spirit of a seraph, at twenty-one, and when he had preached ~~only~~ two sermons to his people. But all these being dead, yet speak. The good they have done, and are yet doing, chiefly, too, by means of their early and triumphant death, is im-

mense. Eternity alone will disclose it. Moreover they longed, they panted to be gone. Janeway seemed to lie at the very portals of glory; and his exultant words yet thrill us with holy delight. "Oh, he is come! He is come—the blessed Jesus! \* \* Oh my friends stand and wonder! How shall I speak the thousandth part of his praises! Oh, my friends look upon a dying man, and wonder!—Surely this is akin to heaven! If this be dying it is sweet! Oh! that you did but see and feel what I do! Behold a dying man more cheerful than you ever saw a man in health, and in the midst of his sweetest worldly enjoyments!—This is the hour I have waited for! Praise is now my work, and I shall be engaged in that sweet employment forever! O, help me to praise him. I have nothing else to do! I have done with prayer—I have almost done conversing with mortals. I shall soon behold Christ himself, who died for me, and loved me and washed me in his blood. I shall shortly be in eternity singing the song of Moses and the Lamb. I shall presently stand upon Mount Zion, with an innumerable

company of angels and the spirits of just men made perfect. I shall hear the voice of multitudes, and be one amongst them who say, Hallelujah! glory, and honor, and power unto the Lord our God!"

Our Daniel had the same unutterable longing for his "immortal home;" and who, among all his friends, would now call him back? Among the last letters he wrote from Newton before his death, was one, in which, speaking of the flight of time, he says, in all the confidence of friendship, "How rapidly my — are we bound onward to the invisible, and how eagerly we clutch at shadows and neglect the substance. Whither are we tending? Why do we live? What worthy thing have we done? Shall we never truly live? O, my soul, lift thyself above these earthborn cares. Feel, aye *feel* thine immortality! Develope thy resources. Use the means of culture thy God has given thee. Envy not the worldly great, the worldly prosperous. Strive not for baubles, but live, oh! live the only true life—live for humanity, for God, for that ineffable glory which is to be revealed!"

"But what am I saying? And yet I know not how to stop. Such thoughts as these have been in my mind for these two days past, and many more, and it is a relief to write them down, to speak them to one who will sympathize with me.

"I have seemed to get new views of the sacred duties of life, of late. Too long have I dwelt in the valley of gloom and despondency. I need more hope, more enthusiasm. I need more courage; no, more *faith*. I would not live this halting life. I would cast myself with confiding trust on the everlasting arm, and taking Christ for my exemplar, press with unfaltering step the straight and rugged pathway of Christian endurance and endeavor, which leadeth to eternal life. Oh! there are times when I seem to feel the utter worthlessness of the world, in comparison with the heavenly blessedness, and my spirit pants, aye *aches* for its immortal home. I seem to hear the celestial harmonies, and I long to soar above earth's jarring discords.

"'But not till God's good time,' a something whispers, and till then, work while

the day lasts, ‘what thy hand findeth to do,  
do it with all thy might.’

“And yet, alas! how prone I am to forget  
the message, and sink again to the dull level  
of the world. But by the grace of God, and  
strong in his great strength, I am resolved  
to live more like a creature of immortality,  
more like Him whose disciple I profess to  
be, and who has left us an example that we  
should follow his steps. O, thou all-perfect  
and all glorious Saviour, keep me near thy  
side through all the devious way.”

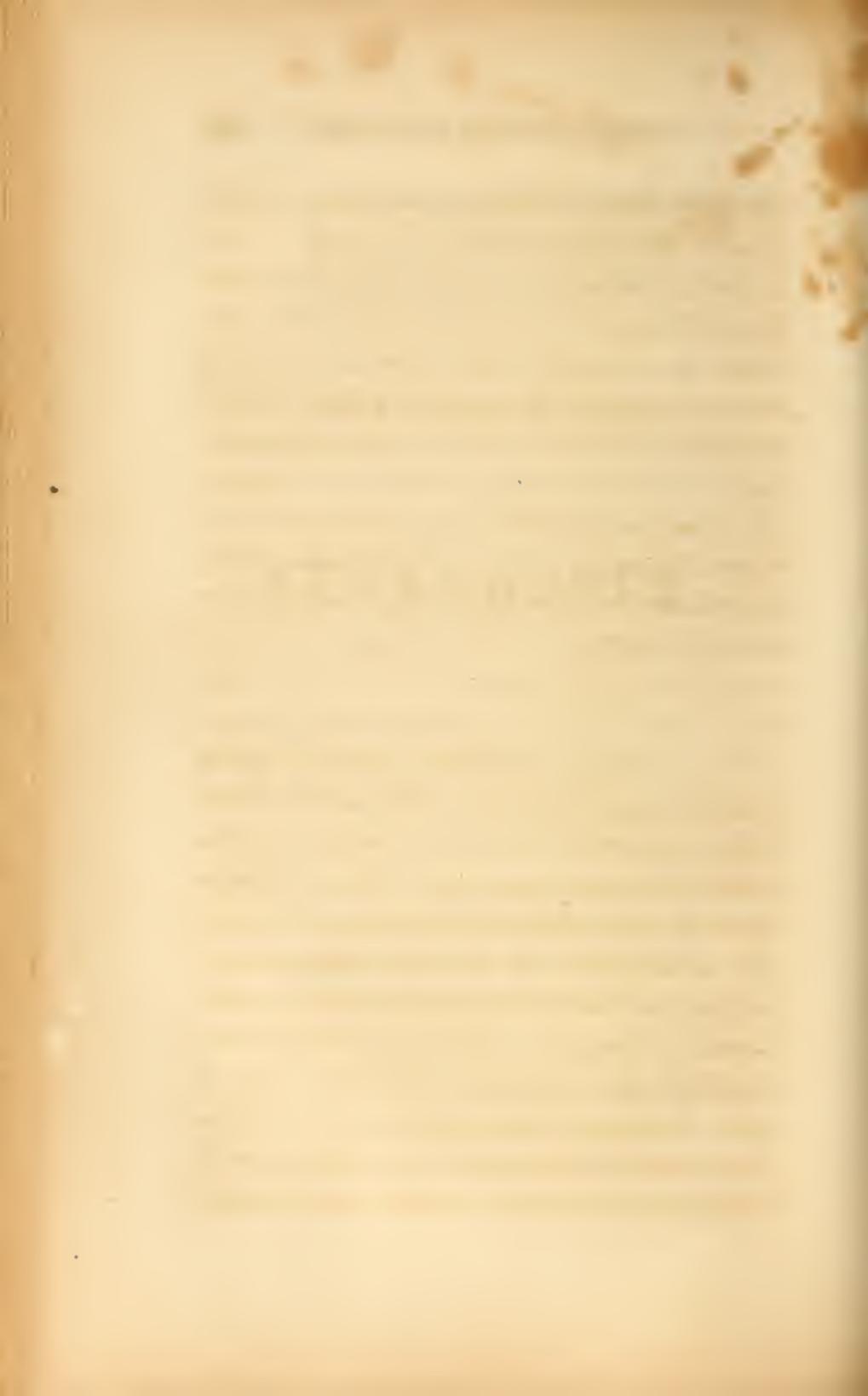
Go then, beloved brother, “in all thy glori-  
ous prime;” for if earth be poorer, heaven is  
richer by the change.

“Go, spirit of the sainted dead,  
Go to thy longed for, happy home:  
The tears of man are o'er thee shed,  
The voice of angels bids thee come.

“If life be not in length of days,  
In silver locks and furrowed brow,  
But living to the Saviour's praise,  
How few have lived so long as thou!

"Though earth may boast one gem the less,  
May not e'en Heaven the richer be?  
And myriads on thy footsteps press,  
To share thy blest eternity." \*

D I S C O U R S E S.



## POWER OF THE CROSS.

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BUT GOD FORBID THAT I SHOULD GLORY SAVE IN THE  
CROSS OF OUR LORD JESUS CHRIST, BY WHOM THE  
WORLD IS CRUCIFIED UNTO ME, AND I UNTO THE  
WORLD.—GAL. VI : 14.

The Galatians, who had embraced Christianity through the labors of the apostle Paul, were, it would seem, soon led astray by the arts of Judaizing teachers. These teachers, while in some respects they held to the truth, did nevertheless, by insisting on circumcision as an essential duty, as a means of justification with God, pervert the Gospel, and virtually make the death of Christ of no effect. To oppose the progress of so fatal an error, and to bring back the Galatians to a simple faith in Christ crucified, was the aim

of the apostle in the epistle from which the text is taken. And no one who reads it with close attention can fail to perceive with what force of argument, power of illustration and warmth of feeling, he unfolds to the understanding of his readers the cardinal doctrine of justification by faith, through a crucified Redeemer.

But, as is the case in all the writings of the apostle, this doctrine is not presented merely as a matter of speculation and formal belief. It is not sufficient for his purpose that the great truths he so clearly presents should be correctly apprehended by the intellect. He would have them received into the heart, to work there a moral transformation, and thus to control the life. And so in the chapter from which the text is taken, and the one preceding, he draws some practical inferences from the argument he has set forth with so much earnestness and power; or rather he makes a practical application of it to those to whom it is addressed. They who had received Christ must be Christ-like, must illustrate in their life the spirit of the gospel of Jesus, be crucified (with Christ) to sin, exercise charity and

forbearance one to another, bear each other's burdens, and by their holy disposition and temper of mind, and by their bonds of love, fulfil the law of Christ.

In the text, also, we discover this practical tendency of the apostle, or rather the introspective habit of his mind. He has argued at some length that the death of Christ is the only means by which man might be delivered from the curse of the law; the only expedient by which the moral Governor of the universe could, in harmony with the essential attributes of his nature, or with the stability and honor of his righteous government, bestow pardon on his rebellious subjects, and thus lay the true foundation for their reconciliation to and union with him. He has viewed the death of Christ in its relation to God. He now considers it in its relation to himself. He speaks of a certain effect which it has produced on himself. He ascribes to it great moral power over the human heart. And it is in this he glories. He glories in the cross of Christ, because by it he is crucified unto the world and the world unto him. I do not, of course, mean to assert that he glories in this to the exclu-

sion of those other truths connected with the cross, and which he has set forth with so much clearness and force in the former portion of his epistle. But that it is the combined effect of all these truths upon himself, on his own character and state, in which the apostle glories in the text.

What is this effect, and how shall it be accounted for?

The effect is described as a crucifixion of himself unto the world, and of the world unto him, by which language we are to understand that in the most complete and perfect manner he had become dead unto sin. In other words, the apostle declares that the cross is the all-efficacious instrumentality by which in his heart and over his life the love and dominion of sin are vanquished; by which is overcome whatever within him or without him is in opposition to the divine will.

A mighty efficacy surely is this which is here ascribed to the cross of Christ. But it is evident, from the writings of the apostle, that in his view the cross is the sum and substance of the gospel, and that he everywhere claims for it this sanctifying power. He

preached the cross everywhere, among Jews and Gentiles. He was determined to know nothing save Jesus Christ; not merely as the perfect example, though no man followed that example more closely than he; not merely as the great Teacher, though Christ was to him the direct source of religious truth; but as *Him crucified*. In perfect harmony with his assertion in the text, does he invariably speak of this effect of the cross on himself: "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

In his view, it was the cross which had the sovereign efficacy not only to save men from the curse of sin, but from the dominion and power thereof. And therefore let other men glory in what they would; in their carnal and fleshly ordinances, their rigid observance of external rites, their formal adherence to the ceremonial law; "but God forbid," says he, "that I should glory, save in the cross of our Lord Jesus Christ."

We should, however, greatly err, and expose ourselves to the charge of gross superstition,

should we attribute any of this efficacy of the cross to the bare and ragged wood on which the Prince of Glory died. We have, we confess, something akin to respect for that feeling which prompts the devotee of a superstitious faith to treat with reverence the instrument of the sufferings of our Lord; but we ascribe to that instrument no sacredness and no moral power. It is the death of Christ, as an atonement for sin, and the stupendous truths involved in it, which produce this effect, which exert this sanctifying power on man.

Neither is it asserted that these truths of themselves, and independent of any other agency, can ever produce the effect of which we speak. We believe that a man, by careful and thorough study of the Scriptures, may arrive at just views concerning these truths, may have a correct intellectual appreciation of them, may be able to trace them in all their bearings, to exhibit them even with clearness and fidelity in their relations both to God and to man, and yet not feel their power in his own soul, nor be transformed by them into the image of Him who is at once their source and their object. The convictions of

the understanding neither regenerate nor sanctify man. The heart needs that demonstration of the Spirit which belongs to God alone to give. And it is only when these truths are brought home to the conscience and the heart, and applied in all their power by the almighty energy of the Spirit, that the effect of which we speak is produced. They are but the instrument in the hands of the Spirit, who is the author of all moral changes.

Bearing in mind, then, what is meant by the cross of Christ, and the agency of the Spirit in the work of sanctification, we may now consider how this effect of the cross on man is accounted for.

And first, the cross has this sanctifying power because it presents to man the clearest exhibition of *the enormity of sin*.

Of all the things connected with the dispensation of divine grace, there is none, perhaps, of which we have so inadequate a conception as sin, its essential deformity, and its most fatal tendency. But it certainly concerns us most nearly to appreciate these things justly. And if you accept but the fact, a fact so clearly taught in the New Testa-

ment, that the death of Christ was an atonement for sin, you have the strongest possible proof of its aggravated nature in the sight of God. By the severity of the sufferings endured on its account, viewed in connection with the super-angelic nature of the sufferer, you may see in all its deformity that which occasioned the infliction of them. Other means, indeed, may be employed to awaken in man the conviction of the enormity of sin, with more or less of success in individual cases. Some shall be led to it by arguments, which prove, on the admitted principles of ethics, that sin is wrong in itself, contrary to the holiness, the justice, and the goodness of God, a serious evil done to our own souls, which have the capacity for virtue, and which find their true end only in God. But it is maintained that such considerations are adapted only to a limited few, and that for the great mass of mankind the cross is the only truthful exhibition of that abominable thing which God hates, and that in this respect even it is the wisdom of God unto salvation.

As we look with the eye of faith to Calvary, we *see* there how a pure and holy God

regards sin. We have an *open exhibition* of its enormity; of His displeasure against it. The simple fact that the precious blood of the immaculate Son of God was shed in expiation for sin, gives us a more vivid *conception* of its enormity than all the logical demonstrations of all the moralists could give, than all the express declarations of Holy Writ apart from their connection with the cross. It is impossible to conceive any truth so calculated to penetrate us with a just horror of sin in general, and to cover us with the deepest confusion for our offences, as the doctrine of the cross. It stamps upon sin a character of darkness which no tongue can utter; and while it pours gladness into the bosom of the penitent, to the presumptuous rebel it speaks only death.

Again: In the cross is seen the clearest exhibition of the *Divine justice*.

Reason, it is true, tells man that God must be just. For the simplest idea of God is that of a being of infinite perfections. Such a being would be alone worthy of our deepest reverence and love. But how could we reverence or love a being without justice. It

seems also to be a conviction of man, the testimony of the universal conscience, that this justice demands strict reparation for offences. What other meaning have those oft repeated prayers and penances, those terrible and bloody sacrifices of superstition and heathenism the world over? They are but so many painful efforts, on the part of those who perform them, to atone for their past sinfulness, and to offer some satisfaction to the justice of the Deity. Still man is much inclined to think that God is altogether such an one as himself, and to attribute to him human weakness. There are some who love to represent God in the light of an indulgent and feeble father, who, tired of his own severity, shuts his eyes on the faults of a guilty child; or of a timid governer, who does not inflict upon offenders the threatened penalty of his laws.

But how utterly falsified are all such views by the cross of Christ. From that cross the justice of God shines forth in an awful blaze of light. In the death of the adorable victim who hangs thereon, we feel how inadequate were our conceptions of this attribute of the

Deity. We see the presumption and folly of comparing it with any human standard. Now we perceive that this justice, so far from being mingled with any human weakness, is so stern, so passionless, that it will not spare God's only begotten Son, when he voluntarily presents himself, but inflicts upon him the penalty of the dishonored law. As we stand in sight of that most appalling spectacle; as we hear the groans of anguish, which betoken the agony of spirit on the part of Him who is voluntarily drinking to its dregs the cup of the Divine displeasure against sin; as we mark how the very elements are conspiring to enhance the awful grandeur of the scene, the darkness which covers the heavens, the rending of the vail of the temple, the quaking of the earth, the breaking asunder of the rocks, and the coming forth of the sheeted dead from their sepulchres—in all this do we behold the most tremendous exhibition of the inviolable justice of Him who is the moral Governor of the universe, in whose hands are all our destinies, and who has declared that “the soul that sinneth, *it shall die.*”

Thus does the cross appeal, trumpet-tongued, to man's fears; and who that knows the nature of man, will deny the powerfully restraining influence of such an appeal?

But while the cross of Christ thus shows man, in all its nakedness, the enormity of sin, and in all its awful character the justice of God, thus urging him by the strongest appeal to his fears to escape from sin, to seek to avoid the retribution which is sure to follow it, it proclaims one other fact which stirs the deepest and best emotions of his soul, and gives an all-controlling influence to his life. An atonement is there made for sin. The Great Sacrifice, so often shadowed forth in all the religions of the nations, is there offered up. The justice of God, the honor of his government, is vindicated; there is no longer any obstacle to the exercise of his all comprehending pity and love; and man, the guilty offender, can be pardoned.

And this brings me to still another consideration by which I would account for the sanctifying power of the cross.

In the cross of Christ there is the fullest exhibition of *Divine love*.

The proofs of the essential benignity of God, are indeed abundant in all his ways and works. This, not less than his eternal power and God-head, is manifested in the things he has made. It is written all over this material universe. It is legible no less in the moral than in the physical creation. It may be seen in an enlarged view of the dealings of God with every individual and with our race. Every succeeding dispensation of Divine grace, has been only a larger and clearer development of the love of God.

But in the wondrous plan of redemption through Jesus Christ, of which the cross is the centre from which all things proceed and to which all things tend, there has dawned upon the world, the noon-day fulness of the Divine compassion. How feeble, in comparison with this, are all the other manifestations of that attribute of the Almighty? Reason as we may concerning the benevolence of the Deity; adduce as we can the long array of proofs from the works of nature and providence; summon the witnesses from every field of science and human investigation, and blend all the testimony into one great argument; yet *the*

*grand demonstration* is not there. It is where an apostle has placed it, and only there. “In *this* was manifested the love of God towards us; because God sent his only begotten Son into the world, that we might live through him. *Herein is love*, not that we loved God but that he loved us, and sent his Son to be the propitiation for our sins.” “*Herein*” responds the believer “is love;” “love unspeakable, and full of glory.”

And the more fully he apprehends what his condition would be without Christ, the claims of that moral law, under which every son of Adam is born, the justice and the extent of those claims, and the equity of that punishment with which it threatens all transgressors, the more truly does he appreciate the extent and greatness of that love which has provided for his escape, and the more deeply does he enter into the idea of the apostle, “*Herein is love.*”

“*Herein,*” too, lies especially the sanctifying power of the cross. “*Herein*” is the power which, by the Spirit, subdues the rebellious heart, melts it in contrition, moulds it anew, and thus recreates the man. Nor is it

difficult to perceive the reasonableness of this assertion. Man cannot be influenced to the right by an appeal to his fears only or chiefly. For, he has affections, powerful in their nature for good or evil, and which are unconquerable by time, by anguish, or by death itself. They are the secret springs of his life. His outward acts do but reveal the objects and the character of his affections. And so, would you turn his life into a new channel, you must first awaken his love. But love is not commanded, it is inspired. The severest injunctions, and the most formidable threatenings, cannot create in the soul a single emotion of tenderness, much less cause the affections of the soul to rise to the benignant Father in heaven.

The vivid exhibition of the enormity of sin, and of the inviolable justice of God in the atoning death of Christ upon the cross, do, as we have said, make a tremendous appeal to man's fears; and in what we now say, we allow that appeal its full weight in the secret process by which man becomes crucified unto sin. But this of itself is not sufficient to that end. Nay, more, it is not the principal cause

of the sanctifying power of the cross. Man can steel his heart against the fierce denunciations of vengeance, but he cannot so easily resist the touching persuasions of love. His very nature forbids it. The exhibition of earnest and self-denying affection toward him, degraded as he may be, *naturally* awakens a kindred feeling in his own breast. And this principle of human nature, illustrated so often in the life of every individual, an apostle has embodied in the declaration, "We love Him ( i. e. God ) because He *first loved us.*"

But God might have been as merciful as he is, had not Christ died. For we cannot suppose that the death of his Son, changed in the slightest degree the essential nature of Him who has said, "I am the Lord; I change not." Yet man could never have known the extent, or felt the power of his mercy, but by the exhibition on the cross. His mercy could have been manifested to man's *heart* in no other way. And so it cometh to pass, that when the believer speaks of the love of God in the plan of redemption, he views it as it is revealed in the sufferings

and death of Jesus Christ; and to Him, as to God manifest in the flesh, "God acting, developing the divine attributes through human nature," are the warmest affections of the soul raised. And this is in accordance with the prediction of the Saviour himself, who said, when referring to his approaching death, "And I, if I be lifted up, will draw all men unto me." What can be more natural than this? In the light of the principles we have already advanced, concerning the way in which the affections of the soul are called into exercise, what can be imagined more eminently fitted to produce such a result, than the amazing spectacle of so exalted a being, humbled, suffering, dying for us?

"Greater love hath no man than this, that a man lay down his life for his friends." "For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

"O for this love let rocks and hills  
Their lasting silence break,

And all harmonious human tongues  
The Saviour's praises speak.

"Angels assist our mighty joys;  
Strike all your harps of gold;  
But when you raise your highest notes,  
His love can ne'er be told."

Human nature must have lost all essential traits, all the fibres of the human heart must have been broken, if the conviction of so great a love does not excite all our love.

Herein, my hearers, is the Divine wisdom of the cross revealed. By the exhibition of a love whose heights and depths no finite mind can fathom, it produces in the soul of the believer what all the combined efforts of human ingenuity, what all the wisdom of all the philosophers can never do—love to God as he is manifested in Jesus Christ.

Now, what must be the legitimate effect of this on the believer's character and life? Manifestly the one which the apostle sets forth in the text, a crucifixion of himself unto sin. Has Christ died for his sins, and can he love his sins? Has Christ died to relieve him from the curse of the law, and will he not

from henceforth obey the law? It is a strange love that does not produce obedience.

I have thus attempted to account for the sanctifying power of the cross. I have endeavored to show that it presents to man the clearest demonstration of the enormity of sin, of the justice and benevolence of God; thus appealing to man's fears, and to his moral sentiments, especially to his affections; and thus on the one hand awakening in him an abhorrence of sin, and restraining him from the commission of it; and on the other, producing in his heart love to God; making obedience to the divine will joyous, and, so to speak, the spontaneous effort of his soul.

In view of this great effect wrought in man through the instrumentality of the cross, and of the divine wisdom in the adaptation of the means to the end, how rational are the grounds on which the apostle gloried only in the cross.

And in conclusion, my brethren, let us bring this subject home to ourselves. It presents to us the cross of Christ as the appointed instrument, not only for our deliverance from the curse of the law, but also, in the

hands of the Spirit, for our ever increasing advancement in holiness of heart and life. Let us cherish it in each of these particulars; not regarding the one to the exclusion of the others.

And if there be any here present, who are as yet without Christ, but who have begun to feel the heavy burden of sin pressing down upon their spirits; who desire to be freed from it; who have in vain made many attempts to overcome the evil propensities of their nature, and to obtain purity of heart; before your eyes I would set forth Christ crucified, Jesus the only begotten and well beloved Son of God, dying for you. Then behold the divine provision, not only for your escape from the punishment due to your sinfulness, but also from its degrading bondage. Turn not away from the Sufferer. Open your hearts to receive Him; bid Him enter; and like the lame man of old, who was healed of his infirmity by the miraculous cure wrought in the name of Jesus Christ of Nazareth, you shall be healed of your spiritual malady, and shall go forth from this temple praising God.

## HAPPINESS OF HEAVEN.

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FOR GREAT IS YOUR REWARD IN HEAVEN.

MATT. V. 12.

In these words the Saviour presents the reasons why His disciples should rejoice and be exceeding glad even amid persecutions and revilings for His sake. “Blessed are ye when men shall revile you, and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven.”

He who knew what was in man, foresaw with what hatred the world would treat those who had embraced a religion, the fundamental doctrines and requirements of which are in direct opposition to the pride and selfishness of the unrenewed heart. With that entire truthfulness which marked all his words and acts while in the flesh, He did not hes-

itate distinctly to declare to them what would be their fate. He used none of the arts of the imposter in gaining converts to himself. He excited in them no hopes of present gain, of worldly aggrandizement. Contempt, and hatred, and persecution were to be their portion. But as they were to serve a divine Master, so their services should have a divine reward. And, in harmony with the character of Him who would bestow it, that reward should be great; not in the present world, but in the world beyond the grave; their reward should be great in heaven.

The promise contained in the text, though made to the first disciples, and given to them as an encouragement in peculiar circumstances, must be susceptible of a much wider application. The first disciples were but disciples of a common Lord, whose promises and consolations are for all who in any age believe on His name. Nor can we suppose that the reward here promised is bestowed only on those who encounter open persecution for Christ's sake. It is general in its nature. It is made to all Christians, and is given to them as an encouragement to fidelity

in a life of obedience to their Lord and Master. They who in any age or in any circumstances, believe in the Lord Jesus Christ, and walk in the way of his commandments, may take to themselves the assurance, that their reward in Heaven will be great.

It may not be amiss here to observe, that though the sacred writers show no reluctance in using the term *reward*, we must be careful to bear in mind, that the term is not to be taken in its strict and proper sense. We are taught in Scripture, that man can merit nothing of God; and we cannot suppose that the rewards of the righteous, so often mentioned in the Bible, are to be considered strictly as wages which God *owes* to them, or as an *equivalent* for the faithful performance of those duties which *ought* to be performed first as if there were *no* recompense.

We understand by the term reward, as used in the text and generally in the New Testament, the inseparable result which God has joined to a life of Christian obedience.

In considering, therefore, the greatness of the Christian's reward in heaven, our thoughts will be turned to some of the leading cir-

cumstances which reason and Scripture encourage us to believe will constitute the happiness of the future state of the righteous.

It must however, be confessed at the outset, that direct and positive information on this subject is not abundant in the Scriptures. Much of the language in which the future state of the good is mentioned or alluded to, is indefinite, popular, and figurative. We are told of an inheritance incorruptible, undefiled, and that fadeth not away ; of a crown of glory, and of life eternal ; of treasures where neither moth nor rust can corrupt ; of a kingdom which shall not be moved ; of a building of God, a house not made with hands, eternal in the heavens ; of the many mansions ; of a place prepared from the foundation of the world, into which the righteous shall be admitted, and where there shall be no more death nor sorrow.

All this, and similar language and imagery are fitted to impress us with the excellence, the indestructible character, the extent and greatness of the Christian's reward, but leave us much in the dark concerning its nature. Still something may be inferred

from the general strain of revelation; and if this be done in the exercise of reason, and fancy be not permitted to frame a thousand vain conceits, the subject may be a profitable one. For, on our views of that future state, very much depend the kind and the amount of exertion we shall make in preparation for it.

What then are some of the conceptions we are encouraged to form of the greatness of the Christian's reward in heaven, or of some of the leading circumstances which go to make up the future and eternal state of the righteous?

I. It is reasonable to suppose that the happiness of heaven, will in part consist in a total exemption from all the natural ills to which in this life we are necessarily exposed. For, if heaven is to be a state of reward and happiness, the removal from it of all natural evil is obviously indispensable. It is presumed that the inhabitants of that holy place, will be freed from all the ills which flesh is heir to. For without being definitely informed as to the characteristics of the bodies of the glorified

children of God, we are assured that, "that which is sown in corruption, will be raised in incorruption; that which is sown in dishonor, will be raised in honor; that which is sown in weakness, will be raised in power; that which is sown a natural body, will be raised a spiritual body."

And this view is corroborated by the Saviour's own words. "They who are thought worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, *neither can they die any more*; for they are like unto the angels, and are the children of God, being the children of the resurrection."

Again, it is presumed that in heaven there will be a total exemption from all those ills which are incident to the present life as a state of probation and discipline. It is the teaching of Scripture that the afflictions of the righteous man are ordained in mercy, and are one of the means which God uses to transfer his affections from the things of earth to things heavenly and divine. His highest good demands some bitter experiences. So earthly is he in his nature, so

strong in him are the old habits of sin, even though renewed by the grace of God, that he must, while in the world, be subject to the discipline of his heavenly Father; which, though the highest proof of His wise regard for his earthly children, is oftentimes painful to be borne.

But in heaven our probationary state will have ended, its great purpose will have been accomplished, and no such discipline will be needed.

Pain, we cannot believe, will exist in heaven. There will be no more sickness and disease, fatigue and accident, hunger and thirst, nor dread of dissolution. There will be no anxious days, no restless nights; no tears are shed there; no breaking of family ties there, no death bed scenes; no funeral bells; every sigh will be hushed, every woe will be forgotten. Tranquility, serene and holy, reigns undisturbed throughout the heavenly mansions.

With what joyful confidence may the faithful Christian, then, look forward to that future state of eternal blessedness, in which he shall be freed from all the natural ills of

the present life, and how strong may be his assurance, that in this respect even, his reward in heaven will be great.

II. Closely allied to this view, and in part resulting from it, is another, which we are permitted, we think, to form, concerning the happiness which will be experienced in heaven, as the reward of a faithful adherence to Christ. Not only will there be in heaven a total exemption from all natural, but also from all *moral evil*. If the former is regarded as necessary to a state of reward and blessedness, much more must the latter be deemed essential to the complete felicity of a rational soul.

The kingdom of God, as the inward reign of purity and peace, is indeed begun on earth, but it will have its glorious consummation only in that spiritual and eternal world beyond the grave. The gospel of Christ is indeed intended to work in man a moral transformation, but it does not therefore follow that this work is finished or perfected while he dwells in the fleshly tabernacle. Nor would the facts of Christian experience by any means warrant such a conclusion.

The Christian, though born of God and an heir of heaven, does not become a full-grown saint on earth. The remnants of the old man are in him. He is not wholly free from the power of sinful habits. He is ever exposed to the untoward influences of the world, the flesh and the devil. The path of his regenerate life is the straight and rugged pathway of Christian obedience. His life is a warfare, a stern encounter with the hosts of evil within and around him. His efforts are often attended with failure. In his best attainments there is mingled much of evil. Often, in the anguish occasioned by the sinful propensities and desires of his but partly sanctified nature, is the bitter cry wrung from his soul, "O, wretched man that I am, who shall deliver me from the body of this death." Often, in the stillness of meditation and earnest introspection when the law of God shines in its awful purity down into the depths of his spiritual nature, and is searching out whatever is in opposition to itself, is he forced to exclaim, "I am a man of unclean lips." He too, "finds in his members, a law warring

against the law of God." In him, too, "the spirit is willing but the flesh is weak." He must often utter that seeming paradox, "What I would, that do I not; and what I hate, that do I."

Doubtless this bitterness must be mingled in his earthly experience. Doubtless, temptation and conflict are needful for him here. The gold is purified by the fire. The Christian character is strengthened and built up by a stern resistance against evil. In the sense of his weakness lies his strength.

Still we would insist on the moral transformation of man as the one grand primary object of the Christian dispensation. Salvation is not deliverance from the punishment of sin only, it is deliverance from sin; from the love of it, from the power of it. Let not that be lost sight of. Let no one use the before mentioned facts of Christian experience as the shield from an upbraiding conscience. Let them rather convince him of the mighty ruin sin has worked in the human soul, and lead him to vigilance and earnestness in the religious life. But let the

Christian be humble and faithful, though bearing about with him ever the grievous burden of his many imperfections, with grateful joy send his thoughts forward to that state of eternal blessedness, in which his nature shall be freed from all impurities and "be without spot or wrinkle or any such thing." For to what purpose has God awakened in the regenerate soul, these earnest longings after entire deliverance from sin, these aspirations for a state of moral purity and holiness, these far reaching desires towards a complete conformity to the image of the Holy One, if they be but idle vanities, if they shall not have their glorious realization in that eternal world above? In this universal reaching forth of the renewed soul towards a state of entire moral purity, do I find a strong probability that such a state awaits it hereafter. Will the benevolent Heavenly Father excite in his children the hope of such a state only to disappoint them?

This probability is greatly strengthened, when we consider that much of the impurity of the regenerate soul here springs from its union with a frail and sinful body, from which

in heaven it will be delivered. That *spiritual body*, of which the apostle so sublimely speaks, cannot be like the present one, nor like it retard the free action of a soul that delights in God.

And still further confirmation of this view is found in the fact already noticed, that in heaven, the Christian will be free from all those external influences of an evil nature which are inseparable from the present state.

We cannot believe that temptation in any form will be permitted to assail the Christian in heaven. The great enemy of souls with all his infernal cunning can not reach him there. The allurements to evil under the various forms of pleasure, and business, and wealth, and fame, can have no place among the inhabitants of the celestial world. They cannot climb to heaven.

But from the language of Scripture, brief though it be on this subject, may the Christian derive the assurance, that in heaven he shall have complete deliverance from moral evil. In the words of the Saviour already quoted, the children of the resurrection are declared "*to be like the angels.*" And St.

John in his first epistle, says: "Beloved now are we the sons of God, and it doth not yet appear (fully) what we shall be, but we know that when He shall appear *we shall be like Him*, for we shall see Him as He is." And if we are to be like the angels and like God, then must we be like the angels and like God in unsullied moral purity and holiness.

May not the faithful Christian, then, confidently expect that he shall at last enter on a state of existence in which there shall be a total exemption from all moral evil, seeing that such a state is requisite for the complete felicity of a rational soul, one towards which the regenerate soul intensely yearns? Is not this a state which seems to follow by necessity the separation of such a soul from its union with a frail and sinful body, and removal from all external influences of an evil nature; and one in which the voice of inspiration declares, he shall be like the angels, and like God?

Let him, therefore, faithfully labor and quietly wait for that heavenly state, in which his hard warfare with sin shall have

been ended, when there shall be no temptations to assail him, no sinful desires to resist, no infirmities to mourn over; but where the soul which on earth did hunger and thirst after righteousness shall be filled; where, freed from all contact with earth, and cleansed from all stains, it shall exult in its immortality, and put on in its perfection the image of its Creator and Father. By as much then as he values a completed deliverance from moral evil, and a likeness unto God, by so much let him be cheered with the belief that his reward in heaven will be *great*.

III. But we are encouraged to believe, that the happiness of the future state which is promised as a reward to the faithful Christian will also consist, in part, in the inward activity of his intellectual faculties, and his advancement in spiritual knowledge.

This seems to be an inevitable result from the two preceding heads of our discourse.

We are all aware of the mutual relations and dependence of the physical, the moral and intellectual parts of man. We know how very greatly the condition of one af-

fектs the condition of the others. And if we argue as we have done, and as no doubt we may, that the separation of the regenerate soul from the earthly influences of the body, will be followed by its exemption from moral evil, or by a vast improvement in its moral faculties and powers, we may with great confidence expect a proportionate improvement in its intellectual faculties and powers. Clothed with a purified body, which will not experience the impulse of unholy desires, which will never be disordered by sickness or disease, freed from all moral impurities, the mind of the Christian, it is in the highest degree reasonable to suppose, will be tranquil and collected, healthy and vigorous, and will have an ever increasing relish for the purest and noblest themes of meditation.

Even in our present state, the exercise of our intellectual faculties and the acquisition of spiritual knowledge, are among our highest and most refined pleasures. Christianity, while it has to do especially with the heart, does not neglect the understanding. While it labors to mould the temper and the affec-

tions, it does not discourage exertions of the intellect. It favors its growth and activity, stimulates and exalts all its faculties. It is the inspirer of deep and generous thought. It is a libel on Christianity to say that it is unfavorable to the exercise and expansion of the mind. Those spiritual objects to which it directs our attention impart dignity to our views and feelings. They make us feel that we were made for excellence not attainable in the present life; that we cannot reap the full fruits of our capacity in this imperfect state. For, notwithstanding this influence of Christianity in expanding the intellect, notwithstanding much that may be learned of God and divine things even here, yet in these respects it is a most imperfect state. With the largest attainments one may be able to make in spiritual knowledge, still it is true, that "clouds and darkness are round about God." The divine nature, perfections and government, are indeed the noblest subjects of meditation which can engage the human attention, and in the contemplation of them the devout mind enjoys the most exalted pleasure. But so strong

are the impressions of sense, so wide is the distance between the finite and the Infinite, so immeasurably higher are God's thoughts than our thoughts, that at the best we know but little in comparison with what remains to be known. We must here walk by faith and not by sight.

But the tendency of Christianity to excite, to form, and to expand the intellect, points we think, to our future destiny, and when this is viewed in connection with the fact of an entire exemption from all natural and moral evil, the belief that in heaven there will be an increased activity of the mental powers, and an advancement in spiritual knowledge, seems to rest on a basis of reason.

Of the *mode* in which our intellectual faculties will operate, we cannot even conjecture; but we may expect that it will be more refined and perfect than any of which we can now form a conception.

Again, the *language of the Scriptures* seem to warrant the belief and expectation that with those who will be admitted to heaven the intellectual capacity will be wonderfully

increased and their attainments in knowledge be beyond all present conception. For, what is the language of the apostle Paul on this subject? "Now," says he, "we see through a glass darkly, but then we shall see face to face; now we know in part, but then we shall know even as we are known." And in the passage from John's first epistle, already quoted, the reason given for the assertion, that Christians shall "be like God," is that "they shall *see Him as He is.*"

From all these considerations the Christian may confidently expect that in that future state, which lies just beyond the dark river, he will, in the enlargement of his faculties and his increase in knowledge, find an exhaustless source of comfort and of strength. In heaven the clouds of ignorance which now collect around us will be gradually dispelled. The page of truth, unsullied and serene, will lie open before us, and doubts shall no more vex or disturb us. The wonders of grace will be unfolded; the crooked things made straight; the things hard to be understood made plain. We shall see order in what has seemed intricate; wisdom in what we have

deemed unaccountable; kindness in what has seemed severity; and good where we have seen only evil. Freed from all disturbing causes; holding constant intercourse with God; our souls imbued with all that they can comprehend of the vast, of the great, of the powerful in the Lord; we shall become more and more acquainted with the extent and harmony and perfection of God's works; obtain additional and more distinct views of his moral glories, and be more fully conscious of His all-pervading presence and love.

And to him who reflects on the limited attainments one can here make in the knowledge of divine things, and yet how fervently the earnest mind seeks to comprehend them, and how ennobling in its influence on the soul such knowledge is, what does this quickened activity of the mental powers, this constant and everlasting advancement in spiritual knowledge prove, if not the greatness of the Christian's reward in heaven! We have thus considered some of the leading circumstances, which reason and Scripture teach us to believe will go to make up the happiness of heaven.

We have named but these : a total exemption from all natural evil ; a total exemption from all moral evil ; the increased activity of our intellectual faculties, and our consequent advancement in spiritual knowledge. That they are all, or even the most important, elements of the future and eternal happiness of the righteous, is not by any means asserted. For, in speaking of that state which lies beyond the reach of mortal vision, and one concerning which the Word of inspiration does not make full revelation, caution is obviously necessary ; and wherein we are ignorant, a reverential silence alone befits us. Nor is it said that other circumstances, in which the happiness of heaven will consist, might not be named, which have as solid a basis in reason and Scripture as those which have now been presented.

But enough, we think, has been advanced for the enforcement of the thought that the Christian's reward in heaven will be great. In the light of this subject how elevating and ennobling in its tendency, appears the gospel of the Son of God. For, what is more eminently fitted to give an enlargement of view, loftiness of desire and aim, true

nobleness of character, than the prospect which opens up into the future to him who believeth in Jesus, and is faithful to the end; of that state of eternal blessedness, in which all the God-given faculties with which we are so richly endowed, but which in this imperfect scene are but partially developed, shall have their complete and glorious fruition.

Living as we do amid the vanities of this fleeting world, subject to all the fluctuations of human affairs, surrounded by the images of change and decay and death, it is ennobling to reflect on that world which the gospel of Jesus has revealed; where all is real and substantial; where no doubts bewilder and no hopes betray. Creatures of a day, of the earth, earthly; the gospel of Jesus points us to an immortal existence of unsullied purity and holiness. By nature attached to the things which perish with the using, the gospel of Jesus would transfer our affections to the enduring riches of heaven; and by the prospect of an eternal recompense, would stimulate all the noblest

energies of our nature in the attainment of it.

Shall not this glorious prospect which the gospel opens to our view, by the blessing of God on our reflections, induce us to the cultivation of every Christian grace and virtue. Shall it not lift our souls above everything that is sordid and selfish and grovelling, and attract us to whatever is generous and pure and holy? Shall not the eternal reward which is offered to the faithful Christian, reconcile us to do and to suffer all our Master's will concerning us? Knowing in whom we have believed, and that He is able to perform that which He has promised, we may in all seasons of adversity rejoice and be exceeding glad; in the day of sickness, and in the declining years of life, welcome the approach of death, as the conductor to that blissful region where no natural nor moral evil will affect us; where God will reveal himself more fully unto us than we can now conceive of, and where in the contemplation of his resplendent glories we shall forever advance in the knowledge of His will, and be conscious of an ever-increasing likeness to His image.

## THE NEW CREATURE.

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IF ANY MAN BE IN CHRIST, HE IS A NEW CREATURE.

2 COR. V: 17.

The Bible plainly teaches that man is in a state of alienation from God; that although made in the image of God, he has fallen from his original exaltation, has forgotten his celestial origin and destiny, has wandered away from truth and holiness, for which he was made; and has thus estranged himself from God, his great Creator, his all bountiful Benefactor, his Almighty Sovereign and Ruler. The Bible, too, quite as plainly teaches that God wishes this alienation to cease, that man should return to his Heavenly Father, and again enjoy the divine approbation. To the attainment, however, of so desirable an object, we are taught

that it is necessary that a radical change should be wrought in man; a necessity so forcibly expressed in the words, "ye must be born again."

The effecting this change is the one prominent result of the Gospel, as it is brought home to the conscience and the heart of man by the influences of the Holy Spirit, through the gospel of Christ, of which Christ is the sum and the substance; so that to receive the Gospel is to receive Christ, to believe on him, to love him, to yield the heart and the life up to him, to belong to him, to trust to him alone for acceptance with God. He who does this, is, in the language of Scripture, *in Christ*.

In harmony with what has been said, the text asserts that if any man be in Christ, he is a new creature. Now it is quite evident that this cannot mean that man is literally recreated, with entirely new faculties and powers of body, mind, and soul. It is only a forcible way of expressing the radical change wrought in man by the reception of the gospel. While it alters no individuality, imparts no new faculties of soul, yet so

essentially does it modify and change and give a new tendency to the faculties and powers already existing, that the change thus wrought can be called nothing less, as it were, than a new creation.

It is often in our power to witness the change thus wrought in man by the gospel. The openly immoral man becomes moral; the profane man, earnest and prayerful; the Sabbath-breaker, a constant worshipper; the dishonest man, honest; the vicious man, virtuous. The gospel certainly will in all cases produce such effects. Still a change in the conduct is not of itself a convincing proof that the man in whom this change appears is, in the language of the text, a new creature. For, in Christian communities at least, the principle of self-love, or a wise regard to one's temporal prosperity alone, would or might lead to such a change of conduct. A man may be just and upright in all his dealings with his fellow men, strictly moral in all his outward deportment, and ever amiable in all the relations of life, and be still a stranger to the love of God: nay more, such a man may pride himself

in his morality; and many there are who do so, relying on their morality for justification, than which nothing is more contrary to the gospel, the application of which, by the Holy Spirit, alone makes man a new creature.

There is an inner life of man, made up of thought, and motive, of impulse, desire, and affection. Here the Spirit commences its work; and these being, as it were, newly created, they lead of necessity to new manifestations in the outward conduct and life; although a change of conduct, as we have seen, does not *necessarily* imply a change of heart.

To exhibit some of the more marked changes wrought in this inner life of man through the application of the gospel, by the Holy Spirit, and the outward manifestations of them, is the object of this discourse.

We shall attempt to exhibit them as they relate: 1. To the relative importance of heavenly and earthly things: 2. To the individual's own estimation of himself: 3. To his views of his fellow men, and especially to Christ as the Saviour of men.

Of course there is in respect to all these

things a wide difference in men, while unregenerate, owing to the ever varying circumstances of birth, residence, education, and occupation. So no two can be found who will think alike on all these topics. But once let the regenerating influence of the Holy Spirit act on the soul, let the great truths of the gospel by this agency be received into the mind and heart, and this difference will be essentially modified, and a striking uniformity will be found to exist between all believers. And first, in respect to the relative importance of heavenly things and earthly.

Before his conversion, *this* world is almost the sole object of man's thoughts. It has in his eyes a transcendent importance. Its pursuits, its pleasures, its riches, its honors, seem to him the only things worth living for. Spiritual things he thinks will do for weak minds *only*. Let others if they will, let these deluded Christians, deny themselves of that which the world most esteems, let them be self-denying instead of self-indulgent, let them seek spiritual joys instead of sensual pleasures; he either pities them for their weakness, or sneers at what he calls their hypocrisy. As for him, he

wants to be rich, to have the consideration which wealth gives among men, to enjoy the luxuries it affords its possessor; he wants the applause of his fellows, political distinction, fame. Of all these he indulges in fond dreams. For them he toils perseveringly, and is willing to wear himself out.

He lives in a world of shadows. He loves shadows better than realities. He prefers trifles to solid good, the transitory to the eternal, the delusive pomp and empty glitter of a fleeting world, to the unspeakable and eternal glories of heaven. Like Bunyan's man, he chooses to rake together from the earth sticks and straws, rather than look up and take the golden crown held out for his acceptance by angel hands.

But the Spirit of God has wrought upon him, it may be for years, it may be for a much shorter time, until it hath brought him to a full and hearty reception of the gospel.

The scales have at last fallen from his eyes. The things of time and sense are stripped of their colossal proportions. Fiction has given place to reality. This world

is now to him but a stopping place on his grand march to immortality: and oh, how light, and trifling, and contemptible, seem the objects he once so fondly wished, now that he views them in the solemn light of eternity. Worldly riches are now but the extremest poverty in comparison with the treasures of heaven; worldly honors but "trifles light as air," now that he has caught a glimpse of the honor which cometh from God only; worldly fame, but a miserable mockery, now that he has a hope full of immortality; time but a period of preparation for eternity. Now, indeed, he knows and feels that

"It is not all of life to live  
Nor all of death to die."

This change in his feelings cannot be without its effect on his purposes and manner of life.

He does not, indeed, withdraw himself from the world. Such a course he sees is in opposition to the plain indications of Providence, and the dictates of sound common sense. The wants of his nature still force

him to be active in business. Society still has claims on him, and he strives to discharge them in all good fidelity. But there is this essential difference in his life. Instead of lowering himself to the common level of worldly pursuits, he seeks to elevate these pursuits with himself, and give to them a heavenward tendency. His plans are arranged with reference to eternity.

In his past life God was not in his thoughts, and this was the grand secret of his sinfulness. Now his every aim is to please Him; and therefore he useth this world as not abusing it. While he strives, in obedience to his Great Master, to fulfil all the duties he owes the world, he feels that his *citizenship* is in heaven. There are his treasures. Thence cometh his delight, and he looks forward with earnest longing to the time when, freed from his earthly prison-house, he shall enter into a full participation of the rest which God giveth his beloved.

2. But if his views of the relative importance of earthly and heavenly things are thus changed, how greatly is he changed in respect to his own estimation of himself.

Once he was almost wholly unknown to himself. Of his character in the sight of God he had *no* just conception. To scrutinize his motives, to explore the recesses of his heart, to search and try his ways, were labors he seldom or never undertook. It is true, conscience rebuked him often; but its monitions were soon unheeded, its voice was stilled by the reflection that he was as good as others. Sometimes, indeed, it was imperative in its demands to be heard. But he would not listen patiently to its faithful teachings. He would seek to lose the remembrance of them in the haunts of pleasure, or by a more entire devotion to business. Did it still bear witness to many wrong actions, he would quiet it by some vague hope of God's mercy, or some equally vague promise of future amendment; and so by his continued neglect of its warnings, it ceased to trouble him, and he was left in ignorance of himself. And perhaps in this, his miserable condition, he thought he was not a sinner, and thanked God he was not as other men are.

There have been men, it is true, of a contemplative bent of mind, and of keen analytical

powers, who have made it the business of their lives to study themselves; and in many particulars they have discerned important truths.

Genius, with its quick, life-giving touch, lays open many of the secret springs of life, and discovers truths, the mere mention of which awakens a responsive echo in every breast. But neither the calm scrutiny of intellect, nor the lightning flash of genius, can reveal to man his true character and condition as a subject of God's moral government. The light of Heaven alone discloses that. *Science* may tell us we have powers and faculties capable of infinite expansion; that knowledge, with all its ample stores, is ours, if we will labor wisely for it; and that such a nature exalts us immeasurably in the scale of being.

Genius may stir the wondrous depths of soul and feeling; touch, with so skillful and tender a hand, each delicate chord, that all shall be melody within us; or with quick, thrilling, jarring discord rouse the fiery force of passion; but the *Spirit of God* alone, makes us to feel and know that the heart of man is deceitful above all things and

desperately wicked. Man has faculties and powers capable of indefinite expansion; powers of thought and feeling that can range at will over the whole universe of God; but these faculties have been perverted, these powers abused, and at last he knows it. The conviction may have come but slowly, through years of bitter experience. For it is hard to break the stubborn will, to subdue the proud enmity of the heart. He has been driven from one false refuge to another. He has been stripped of the miserable rags of his self-righteousness, and now, humbled in spirit and broken-hearted, he cries from the depths of his soul, "God be merciful to me a *sinner!*"

The more he is taught by the Spirit of God, the clearer he understands the distinctive truths of the gospel, the more truly does he see the sinfulness of his past life. He wonders how he could have been so self-deceived. He mourns over his pride, his ingratitude, his willful disobedience. He sees how empty was his self-righteousness, how impious too; and now, instead of demanding justification through his morality, he

accepts it joyfully as the undeserved favor of God.

True, all believers do not have equally extensive views of the deadly nature of sin. The constitutions and temperaments of men are not alike. But this one thing is certain, if any man be in Christ, he views the sins of his past life as hateful to God, degrading to the soul, and but for the all-abounding mercy in Christ Jesus, ruinous to its eternal destiny.

With these new views of himself, come fervent aspirations after holiness, increasing piety, more earnest devotion: "Create in me a clean heart, and renew a right spirit within me," is his constant prayer. With these aspirations come efforts, by prayer, self-examination before God, and frequent meditation on divine things, to be transformed into the image of God, to be filled with all his infinite fullness.

3. But in the third place there is a marked change in respect to the believer's views and feelings towards his fellow men.

Before his conversion, his maxim, practically, if not theoretically, was, love your friends and

hate your enemies. In the struggle for riches, in the strife for honors and worldly distinctions, he looked on many of his fellow men as rivals whom he must overreach, and it mattered but little what were the means of doing it. Nor was he concerned for the highest welfare of any of them. Having no regard for his own, how could he think of theirs. Perhaps he may have been what the world calls a philanthropist; but even in that case, allowing the most, he labored only for the *temporal*, but not for the eternal good of his fellows. And even in the most endearing relations of life, how little of a pure and holy spirit was there in his love; how much of selfishness even in that.

But not only in respect to their bearing on himself, had he wrong views of his fellow men. When he looked on them as men, as members of society, he still viewed them in a false light. He looked only at that which affects not their moral character. He saw men of commanding intellect and gladly paid his homage. He beheld them successful in the attainment of wealth and honors, and hasted to do them reverence. He bowed to the sway of a

great name. He admired talent, boldness, energy; but he never stopped to inquire if this talent and this energy were employed in the service of God or of sin.

But now he is *in* Christ. How changed his views of men. Their relations to him now seem to be different. Having new views of his own character and destiny, he looks at that of others in the same light. External distinctions among men are nothing. In the sight of a just and holy God he feels they do not exist. All stand on the broad ground of equality before him. All are sinners in the sight of Him who can not behold iniquity. None have any occasion for boasting.

With an earnest, prayerful spirit, he ponders their condition. Great names, splendid fortunes, towering intellects, lofty reputations, are not now the objects of his thoughts. He beholds a company, vast and innumerable, of immortal beings stripped of everything save moral character, hastening to the grave and to the retributions of eternity. How his heart goes out in love towards them. He wants all men to be Christ's disciples, to know the peace which passeth all understanding. He

laments the folly and wretchedness of those who will not obey God, and earnestly desires their highest welfare. These desires do not end in idle musings, but go forth in persevering labors for their salvation.

But there is one class which calls forth far different feelings. His love to Christ seeks expression. He yearns for sympathy. He cannot find it in the men of the world. Where does he seek for it? In the society of those whom he once shunned as peculiar, or dreaded as fanatics. Before his conversion, the society of Christians was not pleasant to him. He may have admired the consistency, the purity of life and heart of some Christian friend, and have been won by his unvarying gentleness to regard him with affection. But still he could not feel entirely at ease in his society; even when met by kindness and love, a something, and his heart often told him what that something was, made him prefer the society of those more like himself.

But now he eagerly seeks the society of that friend; for they are one in Christ Jesus. My brethren, have you not the recollection

of just such an one, still on earth, or it may be in heaven; and does not the remembrance of those first moments of such spiritual communion come over your spirits like the strains of heavenly music?

But not alone in the society of such intimate friends, does the Christian find enjoyment. In every one who loves Christ in sincerity and truth, whatever may be his denomination, he recognizes a brother and a friend. Now it is pleasant to meet with the disciples of the Lord, to hear them make mention of his goodness, to sympathize in their trials, to encourage them in the Christian life. They may be widely different in all save their feelings as Christians. But the great tie of a common interest brings them closely together, and together they strive to the accomplishment of every good work.

4. But the most striking manifestations of this change in the inner life of man, will be found in the views and feelings with which he regards the Author of his salvation.

To the great mass of unregenerate men it is ever true, that Christ is a root out of

dry ground, without form or comeliness. Their eyes are closed against the exceeding loveliness of his character; their hearts seem to be sealed against the melting influences of his great love. He is the object either of their utter indifference, or their supreme contempt.

Or to take a more favorable case: that of a man who is a mere intellectual believer in Christ. Such an one studies the life of Christ, as he does that of any other historical personage. He may, indeed, believe that the record of Christ in the New Testament is true. His education and culture may enable him to perceive in a faint degree the beautiful harmony of Christ's character. He may perhaps see that Christ taught the purest morality the world ever saw; that every step of progress the world has made since Christ's ascension into heaven, has been toward the standard of truth he unfolded in his doctrines and demonstrated in his life. But these are mere intellectual ideas; they do not affect the heart, they do not make Christ an object of tender *personal* interest. But let the Spirit of God graciously

reveal to him the truths of the gospel, so that he takes them into his mind and heart, and Christ is to him indeed the one altogether lovely. Every attribute of Christ is invested with new charms, when viewed either with reference to the individual himself, or to the whole race of man. He bows in reverence before the miracles that he wrought, and the many mighty proofs he gave of his essential Deity.

With what a new and soul-subduing interest he studies the record of his wonderful life. In what a new and beautiful light does the character of Christ appear to him—his filial obedience, his untiring zeal in doing good, his inexpressible kindness to all who approached him, his uncomplaining submission to the severest trials, his great forbearance under wrongs and insults, his humility though possessed of infinite wisdom, his meekness though he could wield almighty power.

He is the believer's perfect example; and as such is admiringly studied. With what new force and beauty do the instructions of the Saviour fall on the believer's ears. What a conscious dignity there is in all he says; what

a depth of meaning, and yet how plainly is truth presented, and how joyfully is it received into the believer's heart. He is the Christian's Great Teacher, and the source of all truth.

But it is not as the Perfect Example, not as the Great Teacher which most changes his views and feelings of Christ: but that which most clearly makes known the radical change wrought in the man by the gospel, is the preciousness of Christ as *an atoning sacrifice*.

He has often heard the story of Calvary before; has perhaps been familiar with it from his childhood. It may have sometimes awakened within him feelings of a vague compassion or a morbid sympathy, but no deep and genuine emotion.

Now it excites the deepest and strongest emotions of his nature. As he turns his thoughts to the closing scenes of that stupendous event; to Gethsemane, with its terrible burden of suffering and woe; to that hour when the mortal tenement seems too frail to support the protracted struggle, and an angel appears from heaven to strengthen

it; to the hour when, breaking the stillness of midnight, that cry ascends to heaven, My Father, if it be possible, let this cup pass from me, nevertheless not my will but thine be done; to the last great act of that mighty drama, when amid the darkness and the throes of nature, and the still deeper darkness of his soul, the voice of the sufferer is heard, My God! my God! why hast thou forsaken me! when he cries out, It is finished! bows his head, and gives up the ghost; O, who shall describe the love, the gratitude, the admiration, which fills the heart of the believer in view of such scenes as these!

What new views do they give him of the awful nature of sin, that demanded such an expiation.

He mourned his sins in view of the holiness and purity of God, and his continued loving kindness and mercy. But with what an increased weight of anguish do they now fill his soul, as he sees the Son of God, the brightness of his Father's glory, thus set forth a martyr, a sacrifice, enduring unspeakable agonies, and yielding up his life for the sinner.

Herein, says the Apostle, is love; not that we loved God, but that God loved us, and sent his Son to be a propitiation for our sins. Herein, responds the Christian, is love. love unspeakable, and full of glory. Once the cross was an object of his deepest aversion. Now it is the only hope; and the abiding sentiment of his heart is, "God forbid that I should glory save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me and I unto the world."

The love of Christ is now the constraining principle of his life. For, "to live is Christ." All that he has, and all that he is, is thenceforth devoted to his Redeemer. He gives himself a living sacrifice, and thinks it nothing more than his "reasonable service."

How great is the change thus produced by the reception of the gospel. Is it not indeed "a change from darkness into marvellous light."

To behold a man, once living a life of practical emnity to God, disobeying His just commands, regardless of His approbation or his frowns, unmindful of his own high destiny, debasing the exalted faculties of his soul to

the petty and miserable things of earth, casting contempt on the adorable and only redeemer of man, now changed, now sitting at the feet of Jesus, clothed and in his right mind; now glorying in that which he once despised; now seeking in all humility and faithfulness to please Him he had never ceased to offend; now speaking a new language, wearing the robes of righteousness and the garments of salvation, and looking with a trustful spirit beyond the grave to the bright prospect of eternal bliss; is all this anything less than a new creation?

To those who are strangers to it, it is indeed inexplicable; to those who experience it, the immediate gift of God.

## REGENERATION THROUGH CHRIST.

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FOR WE ARE HIS WORKMANSHIP, CREATED IN  
CHRIST JESUS.—EPH. II : 10.

The great theme of the Apostle in the chapter from which the text is taken, is the rich manifestation of God's mercy in Christ Jesus to the saints at Ephesus. To impress this upon them, and thus to call forth their grateful love and obedience, he reminds them of the depths of that moral degradation from which by the quickening power of the Spirit, they had been raised unto heavenly places in Christ Jesus. And lest they should in aught fail to ascribe the praise of this their salvation unto God, by thinking that *they* had performed some meritorious part of the work, he most explicitly and repeatedly declares that it is purely a work of *grace*. Their salvation is in nothing owing to themselves,

to any peculiar excellence in them, or any act of merit which they had done, but solely to that great “love wherewith God had loved them.” “For,” says he, “by grace are ye saved, through faith and that not of yourselves; it is the gift of God, not of works, lest any man should boast.” True, the essential requisite or condition of their salvation is faith. But since every work, and consequently merit is excluded, faith itself is denied meritoriousness; so that it is neither on the performance of this condition, nor any other, that we can say our own arm hath saved us. We must acknowledge ourselves the undeserving recipients of sovereign mercy, and lift our souls in adoring gratitude to Him “who worketh in us both to will and to do of his good pleasure.”

It is in confirmation of this view, that the apostle introduces the words of the text. They present the reason why salvation is not of works, but of grace. “For we are his workmanship, created in Christ Jesus unto good works.”

Now, we think it evident from this connection, that in the mind of the Apostle this

quicken<sup>g</sup> together with Christ, of which he had spoken, *this deliverance* of the Ephesians from *the thralldom of evil*, this new life imparted to those once dead in trespasses and sins, constituted essentially *their salvation*. In this view only do we see *how* the text confirms what precedes. It is as though the apostle had said, "You are *saved* by grace, because by grace you are *regenerated*. It is not your good works that save you, because these result from the renewing of your hearts and minds, and that is the work of God. You do not save yourselves, because you do not regenerate yourselves. It is God that saves you, because it is God that regenerates you."

In this unfolding of the Apostle's argument, we have presented to us an idea of salvation, which is in strict accordance with the uniform teaching of Scripture, and which we ought to bear carefully in mind. As herein represented, salvation consists essentially in regeneration. It is not a mere judicial act of God, by which the external condition of the sinner is arbitrarily changed. It is not merely a work done out of us, it is a work done in

us. We are saved from the punishment of sin, by being saved from its dominion.

Of course, we do not abate one jot or tittle of the necessity of the Saviour's atonement in its relations to God. We seem to perceive in some particulars in what that necessity consisted. In others we may not be able clearly to define it. For the finite mind cannot grasp the movements of the Infinite mind.

In its relations to ourselves, we feel less of difficulty, because they seem to us more fully revealed, and the effects of that stupendous fact on man, lie clearly within the range of our own observation and experience; and some of them will be noticed in the progress of this discourse.

But while assured of the necessity of Christ's atonement, we are as strongly assured by the word of God, that our salvation, which by that atonement is begun out of us, must be completed in us; that our characters must be radically transformed; that our hearts must be changed from the love of sin unto the love of God; that we must be renewed in the spirit and temper of our minds; that we must

put off the old man, which is corrupt, according to the deceitful lusts; and put on the new man, which after God is created in righteousness and true holiness; in other words, that regeneration, a new birth, is the only mode of man's entrance into the kingdom of God, the only means by which he may avail himself of the efficacy of Christ's atonement.

The text declares the power by which regeneration is effected. "For we are his workmanship," that is, the workmanship of God. In one sense, it is true, this language may be used of all men. For we are all God's offspring. We are all the work of his hands, for He has made us, and not we ourselves. But the context clearly shows, that in its present use it is applicable only to Christians. They are the workmanship of God, in that He is the author of their regeneration, of their new spiritual creation. He is the mighty builder, who, from the ruins into which sin had thrown the soul, has raised it a glorious temple in which his Holy Spirit deigns to dwell. He it is, who, into the soul darkened by ignorance and error, has poured a flood of mar-

vellous light; he it is, who has caused those once dead in trespasses and sins to rise to a higher and nobler life than that of the body; who has brought into subjection their base and unholy passions; who has caused to germinate and flourish in the once barren desert of their hearts, the heavenly plants of “ love, joy, peace, long suffering, gentleness, goodness, faith.” And in accordance with the context of our subject, it is to be remarked, that our regeneration is purely a work of grace: grace the most pure and unmixed, the fruit of God’s sovereign will. “ Of his own will begat he us,” says the Apostle James. “ Of his own will;” for though the nature of God’s agency cannot but be consonant with his character, though the fruit of His Spirit cannot but be most pure and holy, yet he was under no necessity to interpose at all. “ Of his own will;” as opposed not only to any necessity of nature in Him, but to any claim of merit in us. No previous worthiness of ours, no attractive excellence in us, no act of merit which we have done, caused Him to exert his power in our renovation. No, “ not by works of righteousness which we have done, but ac-

cording to His mercy He saved us, by the washing of regeneration and the renewing of the Holy Ghost."

We may not understand in just what manner the Spirit of God acts on the soul of man; but surely he who created the soul can act on it in whatever way He sees fit. And when we consider the deep seated alienation of the heart from God, the strength of its unholy passions, and the ever increasing power of sinful habits, we feel a conviction amounting to certainty, that He who created the heart alone *can* change it. It is a mysterious influence, that of the Spirit in regeneration. "Like the wind which bloweth where it listeth, and ye hear the sound thereof, but cannot tell whence it cometh or whither it goeth." So the divine spirit ruleth with a free omnipotence. You experience its workings in the soul, but its beginning, and the limit of its operation, lie hidden in darkness far from human sight. Man becomes spiritually renewed, by a process as silent and invisible, by an influence as various and unrestrained in its operations, yet as certainly known in its effects, as the force and direction of the wind, and perceived by the

displays of its power. Yet mysterious as this influence may be, and how much soever it may baffle the power of human comprehension, yet, when we behold a man changed from sin to holiness, from a life of practical enmity to his Maker, to one of grateful love and obedience, in such a man we recognize in its most exalted sense, the workmanship of God.

But the second clause of the text, marks somewhat more particularly in what this workmanship of God consists. Christians are the workmanship of God, in that by the transforming power of the Spirit they have been created anew in Christ Jesus.

There is contained in this expression a reference both to the ground or occasion, and the result of regeneration. The ground or occasion of God's exercising the renewing power of his Spirit in the soul of man, is the expiatory work of Christ. By virtue of Christ's infinite condescension in assuming human nature, of that unvarying faithfulness with which He acted out all the precepts of the broken and dishonored laws; by His voluntary submission to its severest penalties,

and His atoning death on the cross, there is, as it were a channel of communication opened up from earth to heaven, through which the Holy Spirit, source of all spiritual light and life, may flow down into these hard and stubborn hearts, whereby those hearts shall be changed from the love of sin unto the love of holiness, and thus "through Christ we who were once alienated from God have access by one Spirit unto the Father."

But the grand result of this recreating influence of the Spirit, which through the expiatory work of Christ is exercised on man, is that it brings him to repose faith in Christ, that is to receive Christ in all the characters and offices with which he is invested; to believe all that He has taught, concerning the character of God; the principles on which the administration of his moral good proceeds, His designs of love and mercy to His earthly children, the relations which he sustains to his Creator and his fellow men, his condition as a sinner, his need of a Redeemer, the gracious provision of just such a Redeemer as his necessities require; and thus especially to receive Christ as his al-

mighty deliverer from the dominion and curse of sin; to give himself wholly over to Christ's guardianship; that is, to rest all his hopes of salvation on Christ. The man who has been enabled to do all this, has been created anew in Christ Jesus. And this is in accordance with another declaration of the same Apostle, that if any man be in Christ Jesus he is a new creature, or a new creation.

We have thus given a general view of the new creation in Christ Jesus. We have said that it is effected by the omnipotent energy of the Holy Spirit acting on the conscience and heart of man in consequence of the expiatory work of Christ, and that the one great result of all this on man is that he is brought to a joyful and unreserved acceptance of Christ as the only Saviour of men. But still fixing our attention on the idea of a new creation, and for the purpose of illustrating what has already been advanced, we may put it into another form: viz. *Faith in Christ is the prominent characteristic of the regenerate man.*

Now we are assured by our own observation and experience, that to the great mass of un-

regenerate men, Christ is a root out of dry ground, without form or comeliness. Their eyes seem to be closed against the exceeding loveliness of His character, their hearts seem to be sealed against the melting influence of His great love. He is the object either of their utter indifference or their supreme contempt.

Or to take a more favorable case, that of those who are merely intellectual believers in Christ. They study the life of Christ as they do that of any other historical personage. They indeed believe that the record of Christ in the New Testament is true; that He did the deeds therein recorded of Him. Their education and culture may enable them to perceive, and eloquently to discourse upon, the beautiful harmony of Christ's character. They may perceive that He taught the purest morality the world ever saw, that every step of true progress the world has made since Christ's ascension into heaven, has been towards the standard of truth which He employed in His doctrines and illustrated in His life, and is yet at an inconceivable distance below it. But these are merely intellectual ideas, they do not affect the heart, they do not make

Christ an object of tender personal interest to the believer. All this is far short of the New Testament idea of faith in Christ, of union with Him, of the repose of the soul's eternal interests upon Him.

But let the Spirit of God graciously open the heart of man to receive the gospel in all its fullness, and Christ becomes unto him indeed, the "chiefest among ten thousand, and the one altogether lovely." Every attribute of Christ is invested with new charms, whether viewed in reference to himself or the whole race of man. He bows in reverence before the miracles that he wrought, and the many mighty proofs He gave of His essential Deity. With what a new and soul-subduing interest he reads the record of that wonderful life, which beginning in the lonely manger of Bethlehem, was brought to its sublimely awful termination on Calvary's Cross.

In what a new and beautiful light, the character of Christ now appears to him; His filial obedience; His untiring zeal in doing good; His inexpressible tenderness towards all who approached him, his uncomplaining submission to the severest trials; His great for-

bearance under wrongs and insults; His humility, though possessed of infinite wisdom; His meekness, though he could wield almighty power. The regenerate man receives Christ as his Perfect Example, and in reliance on Divine aid strives to follow it.

With what new force and beauty do the instructions of the Saviour now fall on the believer's ear. What a conscious dignity there is in all he says; what depth of meaning, and yet how simply and how plainly is the truth presented by him who spake as never man spake; and how joyfully received into the regenerated heart. The regenerate man receives Christ as the Great Teacher, the source of all religious truth.

But the reception of Christ in these characters alone, does by no means constitute that faith in Christ, which is the prominent characteristic of the regenerate man. It is not as the Perfect Example, not as the Great Teacher, that makes Christ an object of the most tender personal interest, but always and preëminently as an Atoning Sacrifice, as "Him crucified," as Him who loved us and gave Himself for us, as the Lamb of God who taketh away

the sins of the world. And it is the reception of Christ in this character which most significantly marks the radical change, which by the Spirit has been wrought in the believer's heart.

In his unregenerate state, the doctrine of Christ crucified, was to him foolishness. Every objection which reason could invent was urged against it, but all his objections originated in the deep seated hostility of his heart to the humbling truths *involved* in it. It taught him that he was a sinner against God, and by his own voluntary transgression had forfeited the favor of heaven. It taught him that in and of himself his condition was one of irretrievable ruin; that he could not merit salvation: it demanded that he should renounce every claim to the approbation of God; that he should cast aside his pride, his self-righteousness, and in meek submission accept of salvation as a gratuitous gift. To all this we know the natural man is averse.

But the regenerate man has been brought to see in its true light his lost condition as a sinner, and in the profound conviction

of his own unworthiness and helplessness, in true repentance for his sins, and in earnest longings to be freed from them, has submitted himself unto the righteousness of God in Christ. He has been brought to see how empty was his self-righteousness, how impious too; and renouncing every claim to salvation he throws himself cheerfully on the free mercy of God in Christ Jesus; and when by the eye of faith he turns to the closing scenes of the Saviour's life, to Gethsemane, with its terrible burden of suffering and of woe, to that fearful hour, when amid the darkness and throes of nature, the majestic Son of God gives up his life a ransom for sinners; it is then that all the best emotions of his nature are stirred to its inmost depths; it is then that he receives Christ with his whole heart, as his personal Saviour, and in view of that unparalleled demonstration of divine love, the fervent exclamation of his soul is, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

How great is the change which has thus

been wrought in man, in bringing him to a hearty and unreserved surrender of himself to Christ, and thus transferring himself out of the kingdom of darkness into the kingdom of God's dear Son. This change involves, on the part of him in whom it has been effected, entirely new views of himself, of his fellow men, of the relative importance of heavenly and earthly things, brings him into the new and endearing relation of a child of God and an heir of heaven. Old things have passed away, behold all things have become new. Does not all this verify the doctrine of the text, that faith in Christ is the result of regeneration, and that they who are thus in Christ are the workmanship of God, in that by the gracious energy of his Spirit they have been newly created?

We have said that faith in Christ is the result of regeneration. We are thus furnished with a test by which we may try our own religious condition and state, by which we may determine for ourselves, whether there has indeed passed on us that renovating change, which the Scriptures assert to be

an indispensable preparation for the kingdom of God.

The text is a simple one: one level to the understanding of any rational creature. The question is not what were your feelings at some particular moment of your past life; you are not called on to give an intelligible explanation of the various steps by which, as you trust, you have been brought into the kingdom of God. You are not required to give your assent to all the dogmas of some theological system. The question has nothing to do with the uninspired teachings of men. It is not, Do you believe in Augustine, or Calvin, or Edwards? It is simply, "*Do you believe in the Lord Jesus Christ?*" Do you sincerely, and with a whole heart, accept of Him as your all-sufficient Saviour, and with a firm unwavering trust, and in the joyful assurance of safety, commit all the interests of your undying soul to Him "who was delivered for our offences, and raised again for our justification."

If you say, if you can truly say, "Lord, I believe, help thou my unbelief," then you have the witness within you, that you have

been born from above, and are a true child of God. This is the *proof* of your regeneration, that you have faith in Christ. And this is confirmed by the declaration of Saint John, that “whosoever believeth that Jesus is the Christ, is born of God,” and “God dwelleth in him, and he in God.”

If we have thus received Jesus Christ, so let us walk in him, rooted and grounded, and built up in him, and established in the faith, “till we all come, in the unity of the faith, and the knowledge of the Son of God, unto the perfect man, into the measure of the stature of the fullness of Christ.”











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